

THE VAHAN

Official Organ of the Theosophical Society in England and Wales



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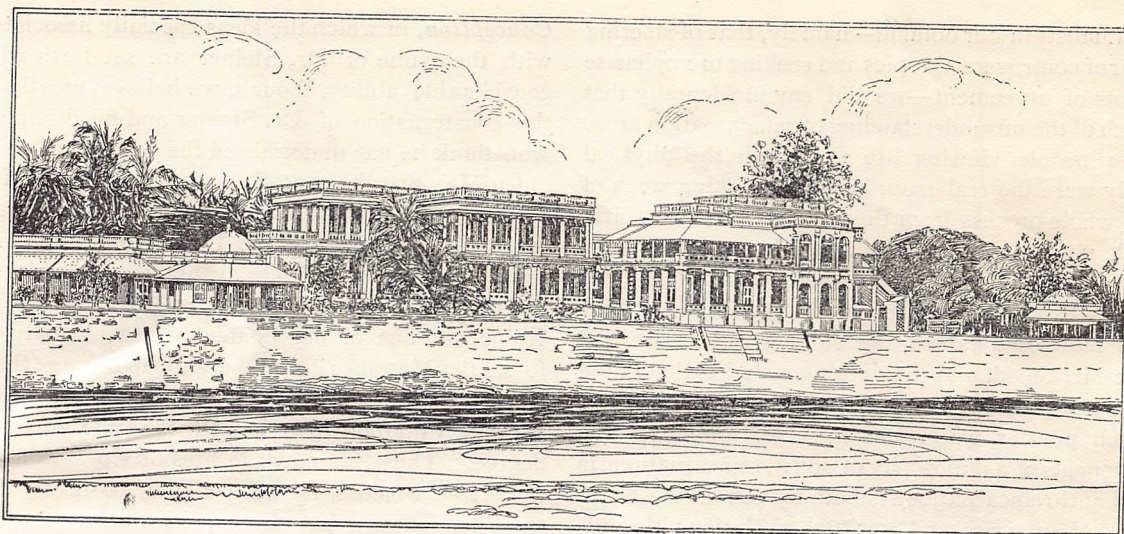
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THE VAHAN

OFFICIAL ORGAN OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES

EDITED BY J. I. WEDGWOOD, *General Secretary*

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From the Editor

Readers of the VAHAN will wish to unite with us in extending a hearty greeting to the President on her return to this country. Our welcome is the more heartfelt in face of the fact that her visit is such a flying one, though it is only our limitations that cause us to think of inspiration in terms of time and space. Under these circumstances we may anticipate a very full gathering of Theosophists at her Queen's Hall lectures on the two Sundays. She is due to arrive on May 30 and leaves Brindisi on June 22. She will probably stay in London for nine days, then leave for Christiania and finally arrive at Stockholm in time to preside over the Congress, which takes place June 15-19. Her visit to Helsingfors and Copenhagen, as well as the post-Congress lectures at Stockholm, have had

to be cancelled; she is therefore giving several more lectures during the Congress.

We hope there will be a good attendance of English Theosophists at Stockholm, though, frankly, so far we know only of four who purpose going. True, the journey is an expensive one, but we hope our Scandinavian hosts will find a rather more creditable muster when the meeting does take place.

With Mrs. Besant we welcome our General Secretary designate, Mrs. S. M. Sharpe. Her many friends will indeed be glad to see her again and we shall feel fortunate in having so tried a worker once more at our head.

It is very interesting to watch the way in which spiritualistic and other societies for psychical investigation and propaganda nibble periodically at the bait of reincarnation. Our good contemporary *Light* is the hungriest fish we ever knew, for

The Wheel of Discussion

though its prevailing tone is markedly, and at times violently, hostile to the idea, perhaps in reality that only betokens the greater interest. Early this year we lectured for the London Spiritualist Alliance, and though we followed the wiser course in dealing with

spiritualists in our opinion—namely, that of steering clear of controversial topics and seeking to emphasise points of agreement—we did say incidentally that much of the misunderstanding of reincarnation arose from people viewing life as though the physical body were the real man, instead of taking stock of the whole process from the standpoint of the spirit.

A correspondence forthwith leapt into flame, signalised by an exceptionally apt letter from Miss E. Katherine Bates. She related how she had often talked the subject over with the late Mr. Stead, and they both concluded that in the perpetual controversy warring around the subject much powder was spent in vain. Amongst the exponents of a philosophy of spirit, reincarnationists and anti-reincarnationists both agreed on the broad idea of progress and spiritual evolution; the difference was one of method not of principle, and therefore of secondary importance.

The Psychic Gazette, the organ of the International Club for Psychic Research, has also been discussing the subject; letters and articles appearing *furioso* on both sides; the veteran Dr. J. M. Peebles, who has for some years played the part of an anti-Theosophical blunderbuss, on the opposition, Miss F. M. Russell and others for the affirmative.

Finally Mr. Ralph Shirley, Editor of the *Occult Review*, in his May issue considers the doctrine in its various bearings and sums up in its favour with all the lucidity and cool judgment which we are accustomed to admire in the opening pages of his magazine.

We may justly claim that reincarnation is the key which unlocks many grievous difficulties of life, but assuredly it does not solve the riddle of *Parabrahm*. On the other hand those who object to it would make out a better case if they were a little more temperate in their utterance. Whether it is "grossly materialistic," "utterly opposed to the idea of progress" and so forth, depends much on the form it takes in the minds of believers, and certainly no such indictment can be levelled against the current Theosophical exposition of the doctrine—but that, one finds, has seldom been studied.

It is a little difficult to enter into the position of those who deliberately manufacture false statements about Theosophy and kindred movements. A very curious document has come into our hands regarding the Co-masonic movement, signed by Max Heindel. Mr. Heindel is author of a book called *The Rosicrucian Cosmo-*

Conception, in which the ideas specially associated with the name of Dr. Steiner are set forth with considerable ability, though, we believe, greatly to the consternation of Dr. Steiner and his disciples, who think he has materialised the doctrine.

Co-Masonry, he states, is the outgrowth of a Society promulgating Hinduism—which the context clearly identifies as the T.S. We are told that "in the winter of 1899-1900 the present leader of that Society," obviously Mrs. Besant, "was in Rome, and one of her lieutenants accidentally (?) found the Masonic rites in the Vatican library; these she copied without permission and gave them to her superior who took upon herself to write an extra degree. These are now the rites of Co-Masonry."

. . . "Besides, though we know positively that the rites came from Rome, we doubt that the abstractor eluded the vigilant watchers there. We believe that she unconsciously played into the hands of the Vatican . . ."

We are left a little breathless after reading this! Co-Masonry was not founded by the T.S., but by certain French Masons many years ago. It has no official connection with the T.S., but merely a certain community of interest and overlapping of membership chiefly in British countries. Its Supreme Council is constituted at the zenith of Paris and, in common with other French Masonry, is atheistic. It was introduced into Great Britain by the officers of the Supreme Council, who consecrated the first Lodge in London in 1902, and appointed Mrs. Besant as Deputy for Great Britain and its Dependencies, special permission being obtained to uphold the Deistic element in the workings within her jurisdiction. Of the many Lodges in America, the vast majority contain no Theosophists and have sympathy neither with Theosophy nor Roman Catholicism.

It goes without saying that Co-Masons do not propose to produce their rituals because somebody chooses to play upon the credulity of the public; but we may here state that no "extra" degree is worked or known in its Lodges, nor does any Vatican MS. figure in its workings, so that the above allegations are entirely false.

We are also told that in order to appear "genuinely 'Masonic,' they have started a replica of the 'Eastern Star' which they call the Order of the Star in the East." We need only say, firstly that the Supreme Council has consistently forbidden its adherents to visit Eastern Star Lodges, which it regards as a red herring to draw women off the track of genuine Masonry by giving them a very inferior substitute without any of the Masonic secrets, and secondly that the Order of the Star in

**A Study in
Misrepresentation**

the East in its organisation, methods and purpose has nothing whatsoever in common with the Eastern Star. It has no ritual and no Lodges. The symbolism of the star in the East is at least as early as the Bible, indeed, in the opinion of many a good deal earlier, and cannot obviously be the monopoly of any one body.

So much for the trustworthiness of the instructions issued from the headquarters of the Rosicrucian Fellowship.

Another organisation in this county, called The Society of the Students of the New Life, publishes a monthly brochure of instruction, edited by a Mr. S. George, who thought it well to state that he believed that "neither Mrs. Besant nor Mr. Leadbeater . . . believe in God at all." We should have thought that one claiming to exercise the sacred office of instructor in spiritual matters would have taken a little more trouble to ensure the truth of his teachings. We merely referred the writer to a few of Mrs. Besant popular books, and to Mr. Leadbeater's little *Outline of Theosophy*, in which one of the premises on which the book is based begins "God exists and He is good." Some points of view it is a little difficult to understand.

The three Federations have all arranged gatherings for the close of May; the Southern Federation at Bath under Mrs. Russak's presidency simultaneously with the Northern at Bradford under Dr. Haden Guest, and the Midland Federation following a week later on May 31, with Mr. Sinnett to preside over its deliberations at Derby. Reports of these will appear in our next issue.

But meanwhile a word of very warm appreciation is due to the Bath Lodge, whose new premises were formally dedicated on May 23. Magnificent as is the house, nothing could exceed the good taste and ingenuity with which it has been converted to its new purposes. There is a fine library on the ground floor, and two magnificent rooms on the first floor, one used as a lecture hall and the other as a Co-Masonic temple, but capable of being opened into each other for special occasions.

The movement is indeed fortunate in having so splendid a physical home in the south-west district, as it has long been fortunate in such a group of united and earnest workers.

We have received the programme of the Fifth International Summer School to be held at the Hydro, Peebles, Scotland, July 19-August 2, under the chairmanship of the original promoter of the Summer Schools, Mr. D. N. Dunlop.

A Summer School

Amongst the speakers are Rev. Dr. A. S. Crapsey, of Rochester, N.Y.; Prof. Baily, of Edinburgh University; Rev. Dr. K. C. Anderson; Miss Charlotte Woods; Mr. W. Loftus Hare and others. The subjects chosen by these speakers foreshadow much intellectual enjoyment. Even more interesting to us is a series of questions bearing on the different departments of thought which the School is to deal with, designed to elicit thought and bring conclusions to a definite head. They take us back to a similar series on the genius of Freemasonry propounded by Cagliostro to the Lodge of the Philalethes.

Another School, as we have already announced, is to be held at Brighton, we have not yet received the programme.

On May 7 the Shapiro Symphony Orchestra gave a concert at the large Queen's Hall, London.

The Shapiro Orchestra

The hall was well filled, and the programme, which included the Overture to the Meistersinger, Schumann's Symphony in D-Minor, Beethoven's fourth Concerto, Goldmark's Sakuntala Overture, won the highest appreciation from the audience.

Mr. Shapiro, who is a Fellow of the Theosophical Society, is a great believer in the future of orchestras in which women shall play side by side with men. He holds that in orchestral work the two sexes are mutually complementary, and that a 'mixed orchestra' displays greater interpretative power than a male one of the same rank.

We must not omit to add that Mr. Shapiro himself showed a very wonderful control over his band and fine musicianship.

We are asked to state that Theosophists wishing to visit the Californian Headquarters of the American Section should first write and obtain permission. Accommodation at Krotana is necessarily limited, and there is no need to add that visits of this kind can only be arranged by invitation.

Krotana—and Elsewhere

In view of the approach of the holiday season, we also take this opportunity of reiterating some advice given once before in our pages. If Theosophists desire to travel abroad and avail themselves of Theosophical privileges and hospitality, they should be careful to secure a letter of introduction from their General Secretary. To bring such credentials is a matter of courtesy to their hosts, who otherwise are placed in the embarrassing position of having to decide whether to receive them with the open arms of brotherhood or to regard them as possible impostors.

During this year the Peace Palace is to be

opened in Holland with great festivity. Our colleagues of the Dutch section have planned a special Convention to be held at Amsterdam, September 13-15, so that Theosophy may receive due attention amid these celebrations. All F.T.S. are cordially and very specially invited to attend these gatherings, of which further notice will later be given in our columns.

Such is the compelling title of a paragraph in the *Daily Express*, from which we learn the views that a certain Miss Julia K. Sommer, "lecturer in scientific Theosophy" (sic) has been expressing on this important subject to a class of women in New York. Her instructions form an excellent study in black magic, though we must of course assume that she is as innocent of that fact as are the multitudes of her fellow-countrymen who take up New Thought along 'personal success' lines.

**"How to
Secure a
Husband"**

"Any girl can marry any man she wants if she holds his image in her mind. . . . A girl's image of the man she wishes to marry should be definite. . . . There must be an actual image of 'the man.' She must be decided about the colour of his eyes and hair, the greatness of his social position and wealth and all the details."

In olden days practitioners of the black art would make little wax images of their enemies, called in mediæval magic *homunculi*, fix their minds and wills intently upon them, and stab them in vital spots with pins, uttering imprecations the while. The process was even more effective if a duplicate *homunculus* could be placed in the immediate surroundings of the victim. Similar arts were used for purposes of fascination in love.

No, good lady, yours is not "scientific Theosophy," but something to be shunned by right-minded people and by yourself if you knew better. Least of all from your sex do we look for the force of the will, deliberately exercised, to be added to the kamic maelstrom which already seizes the world in its relentless embrace. Thought is a very real power, and despite the adage that 'all's fair in love and war' we think by common consent the line may be drawn at practices like these.

If thou hadst known how to suffer,
Thou wouldst have power not to suffer.
Know then how to suffer, and thou hast power not to suffer.

(*The Hymn of Jesus.*)

He (Christ) knew that in the soul of one who is ignorant there is always room for a great idea. But He could not stand stupid people, especially those who are made stupid by education.

(*De Profundis*, OSCAR WILDE.)

A Lay Sermon on a Free Platform

Thus wrote Ralph Waldo Emerson :

"That which takes my fancy most, in the heroic class, is the good humour and hilarity they exhibit. It is a height to which common duty can very well attain, to suffer and to dare with solemnity. But these rare souls set opinion, success, and life, at so cheap a rate, that they will not soothe their enemies by petitions, or the show of sorrow, but wear their own habitual greatness. Scipio, charged with peculation, refuses to do himself so great a disgrace as to wait for justification, though he had the scroll of his accounts in his hands, but tears it to pieces before the tribunes. Socrates' condemnation of himself to be maintained in all honour in the Prytaneum during his life, and Sir Thomas More's playfulness at the scaffold are of the same strain. . . .

"Sport is the bloom and glow of a perfect health. The great will not condescend to take anything seriously; all must be as gay as the song of a canary, though it were the building of cities, or the eradication of old and foolish churches and nations, which have cumbered the earth long thousands of years. Simple hearts put all the history and customs of this world behind them, and play their own play in innocent defiance of the Blue-Laws of the world; and such would appear, could we see the human race assembled in vision, like little children frolicking together; though, to the eyes of mankind at large, they wear a stately and solemn garb of works and influences."

This is a long text, but never was message more apt or opportune.

I have noted, with dismay, an increasing tendency on the part of not a few members of the Theosophical Society to ape that type of solemnity which old and foolish churches and nations have mistakenly regarded as a fitting accompaniment of religious feeling and exercise.

No path of joy or sorrow leading, however circuitously, towards Initiation can ever be peopled by men and women who habitually, or even frequently, affect the foolish mask of solemnity.

Never was solemnity less warranted, never in the gloriously chequered history of our Society was there greater occasion for rejoicing and gratitude to God than now.

Great signs and symbols abound.

We have been dubbed harmless (and even harmful) "cranks," ay, and in leading newspaper articles of stupendous weight, authority and stupidity, we have been condemned and ridiculed, dubbed "negligible," "eccentric," "dangerous," "foolish," "immoral," "mischievous," "faddy," "vicious," "obscene," "insignificant," "unimportant," "inconsequential."

When leading newspapers devote leading articles and valuable space to labelling our Society—the object of their attacks—"insignificant" and "negligible," they augment our Propaganda Department in the most effective and economical way, and I find it impossible to feel even a momentary resentment towards them. We have merely, according to my view, gained a large number of voluntary recruits of the most welcome and invaluable kind.

To be seriously disturbed by abusive and short-sighted contemporary criticism is an unphilosophical attitude of mind which no potential Occultist could possibly regard as defensible for a moment, no matter what the provocation. To be unduly elated by an increasing popularity and friendliness of comment would be equally unphilosophical and foolish.

It is our immeasurable privilege to be Pioneers. *'Greatness once and forever has done with opinion.'* A hundred belittling epithets have been hurled at us of late by contemporary critics and little commentators, and I thrill at every new sign of this glowing health within us. Always have just such epithets been applied to every world-movement of enduring worth and moment at the initial hour of a fuller vitality. Always have just such epithets been showered on those Pioneers of thought upon whom must *necessarily* fall the disapproval of foolish churches and nations and people. (The approval of foolish churches and nations is *not* a consummation to be desired.)

Yet—and I write with entire freedom and absence of official weight and authority, merely as an independent unit of the Society—(enjoying the hospitality of a free and fearless Theosophical platform)—I seem on occasion to detect a growing inclination to propitiate and explain, an eagerness to reply with unnecessary frequency to outside criticism, a desire for the Society to "stand well" in the sight of men, and a restlessness under fire quite unworthy of the gigantic cause we stand for. If I am right, the policy seems to me unwise and ill-considered. There are forms of publicity infinitely worse than no publicity. Yet unfair criticism must seemingly be answered, instead of being as often—with treble effect—smilingly and patiently ignored; misrepresentations must seemingly be righted with as little delay as practicable; slights must be remedied, explanations speedily submitted, inaccuracies forthwith put right. Do to-day's work to-day, and do it well, and we shall have as much publicity as is good for us. Above all, a due and proper solemnity must be maintained in the face of flippancy or adverse criticism, no matter

how ludicrous the criticism may be found to be when submitted to the test of calm analysis. I can find no warrant for such a procedure in any of the sacred teachings of the world.

I turn to the greatest recorded sermon preached to man: "*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.*"

"Rejoice and be exceeding glad; for great is your reward in Heaven: for so persecuted they the prophets which were before you."

Rejoice and be exceeding glad.

I can find no other instruction in any of the world's scriptures. For those seekers or teachers of the path fretting under the stings of unjust criticism, censure or accusation, I can discover no alternative remedy or counsel.

I turn to the grandest dramatic moment in the New Testament (St. Matthew, Chap. 27).

"Then when He was accused of the chief priests and elders, He answered nothing."

"Then said Pilate unto Him, Hearest thou not how many things they witness against thee? And He answered him to never a word."

Need I labour my point unduly?

And finally, what have we, as Theosophists, to do with solemnity?

The world is draped in solemnity all too frequently.

The world has been draped in solemnity all too long.

Life is a song.

That is what we Theosophists have to remember.

That is the dominant message of *Light on the Path*, of every great occult and mystic message, rightly read, ever delivered to man.

That was the burden of one of the most eloquent and beautiful addresses delivered in recent times, the address given by our illustrious and well-loved President early in the present year.

Life is a song!

Let that be written in our hearts.

Life is a song!

Let that be carried in our faces.

Life is a song!

Let that be the refrain of every working hour, of every God-given and God-dedicated day.

And let no single touch of solemnity mar the mighty welcome awaiting our revered and profoundly-loved President in England.

Let this be not only her greatest but her *happiest* home-coming. *Life is a song!*

Let us, therefore, rejoice and be exceeding glad.

Amen.

ARTHUR SCOTT-CRAVEN.

The Doctrine of the Sacraments

Archbishop Mathew's book on Anglican Orders* will be read with great interest by those who care for ecclesiastical affairs and by students attracted to that department of occult science represented by ceremonial and "The Mysteries." The author is the chief dignitary of a body, small as yet, which is a branch and offshoot in this country of the Continental Old Catholics. We may explain, for the information of the general reader, that the Old Catholic movement received its great impetus at the time of the definition of Papal Infallibility, when the famous ecclesiastical historian, Dr. Döllinger, and other learned colleagues headed a struggle against Ultramontane despotism and the '*sacrificio dell intelletto*' involved in the submission to this decree. The Old Catholic Church derived its episcopal succession from the ancient archiepiscopal see of Utrecht, which had maintained an attitude of independence from Rome since the beginning of the eighteenth century, and the validity of whose Orders is nowhere challenged.

The general proposition underlying all discussions of this class is that our Lord established various rites in the primitive Church, constituting therein certain earthly things as channels of grace for the regeneration of man; and it is maintained by theologians that any departure from the essential features of a sacrament renders it invalid or of doubtful efficacy. That this may well be so, should be apparent to the student of occult science. A sacrament is a link between the spiritual and the material; it builds a bridge across which spiritual energies from the superphysical worlds may pass into the physical vehicle—water, bread, wine, oil, etc.—provided for them, and it is efficacious because originally planned by One who had the highest knowledge of those subtler worlds and the laws under which its forces operate. The electrician knows full well that the severing of a small wire may cause the most powerful machinery to cease moving. Nature is intricate and complex in her working in the highest degree, and it may certainly be that the omission of some small piece in the sacramental mechanism may interrupt the working of the spiritual machinery.

Catholic doctrine recognises two essentials in a sacrament as administered by competent authority; namely, 'matter' and 'form,' the words being used in the Aristotelian sense. 'Matter' is the material

used, and 'form' the sequence of words. In baptism, for instance, which has been called the gateway of the sacraments, *janua sacramentorum*, the matter is water,* and the form, "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost" (or equivalent words in any language). "*Tolle aquam*," says St. Augustine, "*non est baptismus; tolle verbum, non est baptismus*" (let the water be lacking, it is no baptism; let the word be lacking, it is no baptism).

In the consecration of a bishop the 'matter' is the imposition of hands, the 'form' is the spoken invocation of the Holy Spirit. Another factor which enters into the administration of the sacraments, though it is difficult to fix its precise degree of importance, is the gesture. In baptism this is the sign of the cross. A close study of the 'matter,' 'form,' gesture and competent minister of the seven sacraments is extremely interesting, and leads to the suspicion that as regards these factors a good deal of confusion has in the course of time crept in—though presumably not such as to invalidate any of the sacraments. For instance, undoubtedly the imposition of hands is primarily a gesture, and there would seem to be much logic in the contention of those who have maintained that the *porrectio instrumentorum*† was of the 'matter' of the sacrament—although there is documentary evidence to show that it was unknown in at least one early *Pontifical*. In the sacrament of penance, again, it is held variously that the 'matter' is "the sorrowful confession of sin," and that absolution is both 'matter' and 'form.' It has been suggested that the 'matter' may originally have been the penitential use of ashes, which although now forming no part of the rite, are at least a material thing.

Archbishop Mathew, after a careful examination of the evidence available, has been led to modify his views on the validity of Anglican Orders in an unfavourable sense. Whilst not committing himself to the extreme of pronouncing them invalid, he considers the case 'not-proven'; and as it is the wise precaution of Catholic tradition to follow the safer and more conservative course, he requires in the case of Anglican clergymen entering his communion conditional re-baptism *ad maiorem cautelam* in cases where evidence is not forthcoming of indubitably

* Water is the 'remote matter,' and the ablution therewith, *i.e.*, the application of sufficient quantity to the candidate, the 'proximate matter.'

† The *porrectio instrumentorum* is the giving to the candidate the instruments of his office; a bishop is consecrated by the imposition of hands, the giving of the episcopal staff and ring, unction with the chrism and the imposition of the Book of the Gospels on his shoulders.

* *Are Anglican Orders Valid?* By the Most Rev. A. H. Mathew, D.D. (Obtainable at the *Union Review* Offices, 5, Ethelbert Road, Bromley, Kent. 3s. 6d.)

valid baptism*; absolute confirmation, since, in common with the late Dr. F. G. Lee, he holds Anglican confirmation to be invalid; and conditional re-ordination.

An extremely interesting point is raised in his book as to the function of the co-consecrators of a bishop. According to the usage of the *Roman Pontifical* the two assistant bishops together with the consecrating bishop lay hands on the bishop-elect and all repeat the formula of consecration. In the Anglican rite, whilst the hands of all the bishops present are laid on, only the consecrator utters the words, "Receive the Holy Ghost." Supposing the consecrator for some reason, to be no bishop, that is to say his Orders invalid, the problem then arises whether the assistants would rectify the defect. Archbishop Mathew holds that were the consecrator inoperative in the manner suggested, the assistants would not rank as substitutes even where they recite the words, for they are co-operators not co-consecrators; and certainly not in the Anglican rite where they do not severally repeat the words. An Eastern theologian whose opinion is quoted, even goes to the further length of saying that if one of the assistants were invalidly consecrated, such defect would nullify the consecration in which he was helping. This opinion is maintained on the ground that the act of consecration proceeds not from the individual bishop, but from the collective episcopate officiating at the ceremony.

It may be interesting if we attempt to consider the matter in the light of Theosophical ideas on psychology. We are all inhabitants of the spiritual worlds, and a priest is one who has become a pontiff—a *pontifex* or bridge-builder—between the higher and lower worlds. It appears probable that each bishop is in his own persona a channel of spiritual grace. The downpouring of force will be greater if all happen to be valid instruments and capable, therefore, of acting collectively, but no complete interruption need result from the ineffectiveness of any individual officiant. Again, in the Anglican rite, should the consecrator, who alone utters the words, be inoperative, it seems open to discussion whether that would render the act null and void. The words are uttered on the physical plane,

which is essentially requisite; but the assistant bishops are bound to make a mental relationship with those words, and perhaps that is all that is necessary. It might even be questioned—assuming an impossible and absurd point for the sake of the argument—whether it would not suffice that the words be spoken by a gramophone, which would produce sound waves identical in essential particulars. On the other hand, it may be that the formation of the bridge between the super-physical and physical planes depends on volition expressing itself directly in speech in the person who is the channel of power. Otherwise there might be no effective connecting link between the initial volition and the physical sound waves.

These speculations are put forward merely as matters of interest. We, of course, make no pretence to dispute the contentions which Archbishop Mathew puts forward with conspicuous ability and learning from the theological standpoint, and, as stated before, the Church in these matters is scrupulously cautious, and wisely takes no account of probabilities but only of certainties.

Personally, we believe in the validity of Anglican Orders, and base that belief largely on our own spiritual experience in that Church. To this the theologian may reply quite effectively that the grace presumed to flow through Anglican ministrations may rank amongst the uncovenanted mercies of God, and that we have no right to presume upon that, or to assume inherent validity of Orders on any such ground. Mr. Leadbeater in his fascinating study of "The Magic of the Christian Church" holds also to a belief in the efficacy of Anglican ministrations. However this may be, a sound contention on the part of our author is that they are not 'negotiable,' if we may so phrase it, a disability which militates seriously against the ideal of the reunion of the Anglican Church with other visible branches of the Church Catholic.

We have purposely not touched on the larger spiritual issues of this question, nor dealt with the value of the sacraments as channels of grace in the spiritual life of the individual; that is foreign to the present enquiry. There will be many indisposed to sympathise with the seemingly "mechanical" view of the sacraments and religion here indicated. To them we only say, the forces of nature work mechanically, and it is within the power of man's mind to study and learn the laws under which their working is conditioned. It is not all who feel called to the way of science, but a large proportion of occult students do find such a study of absorbing interest and a wonderful inspiration in their life. To them, enquiries such as the

* The formula in such a case is: "If thou art not baptised, then do I baptise thee . . . etc." The validity of Anglican Orders does not enter into this question, for baptism by a layman is recognised as valid. The requirement is made on account of the laxity in the administration of baptism which undoubtedly prevailed in Hanoverian and early Victorian times, and even now possibly in certain Evangelical and many Nonconformist Churches, where it is not always certain that the 'matter' and 'form' have duly been observed.

present one are not without significance, and readers will probably be able to study the matter in greater detail in a little book dealing with the sacraments and their esoteric significance, whose publication is contemplated.

J. I. WEDGWOOD.

Public Meetings of a Lodge

One of the most difficult question which a Lodge has to decide is how to do good propaganda work among the general public, while at the same time not losing sight of the occult realities which lie behind the movement.

In this short paper I should like to discuss some of the points often raised, more with the desire to hear the opinion of those who have had much experience in conducting meetings than of theorising from my own. If the editor does not see his way to letting a discussion take place in the columns of THE VAHAN, I should be much obliged if other lecturers would let me have their views privately.

Let us begin with the question of music. In this respect the practice of Lodges varies greatly, possibly owing to the presence or absence of skilled musicians among the members, or of the funds to provide the necessary instrument. From experience, which has been too often painful, I have come to the conclusion that it is impossible for the majority of Lodges to compete with the churches in providing good music as a feature to attract the public, so it seems wiser to specialise in the music which will help the vibrations of the Lodge, and for this purpose, I have no hesitation in saying that the piano (when possible) should be replaced by the organ, or, at least, should be used as an aid to stringed instruments. There seems something about the piano which makes the player too often forget that quiet, calming, devotional music is most suitable for most of our meetings. I shall not soon forget the difficulty I had in giving a lecture just after the "good" musician had set all the room vibrating to the sweet strains of "Rippling Wavelets." It took a full quarter of an hour before the thing would go at all. Now with an organ, that kind of music would be almost impossible, and the general vibrations of the wind instrument are better adapted for a religious meeting than those of the metal strings. I suppose there would be few who would not agree that the piano lends itself to the soulless player more than most other instruments. Let the music then be more for the purpose of quieting the vibrations than for the

purpose of showing the skill of the performer; if it is used in this way it will be one of the most valuable aids to a lecturer both before and after his address. And while on this question of vibrations, may I venture to suggest that the clapping of hands at any time during the meeting is most disturbing to many members who are at all sensitive. For one thing it is a noise, and as such should be avoided like any other noise, and for another it seems out of place to greet a religious teacher in this way. Probably many will not agree on this point, but I maintain the opinion that a Theosophical lecturer is privileged in being allowed to speak to his audience, and he should give them thanks for giving him the opportunity of doing some work for the cause. It always jars on me that it should be considered necessary to pass votes of thanks; surely a few well-chosen words from the chair would be sufficient, without the disturbing sound of applause.

Speaking of chairmen, may I say that it is often most embarrassing for a speaker to have the plums of his lecture picked out before he begins. We are all thinking along the same lines, we all read the same books, and too often it must be confessed that we all draw on the storehouse of Mrs. Besant's books, when we try to present the teachings of Theosophy to the uninstructed public, so it is not to be wondered at if the poor lecturer hears with a feeling of despair his special points given out, while he has rapidly to adjust his discourse to the new conditions—no easy task. Of course, if he is going to read a paper this does not so much matter, for he can go stolidly on, and the audience knows that he has prepared his words and arguments beforehand, but it requires some nerve to reproduce the same line of reasoning twice in the same evening to the same audience, and it takes some practice to be able to rearrange a closely thought-out lecture when face to face with a critical roomful of people. I remember once that I had a chairman who told the people all that I should not need to tell them in a lecture on temperance. As it happened that was precisely what I had intended to say, and I heard afterwards that they badly required some straight talk on the subject, but what was I to do? The lecture was a dead failure from my point of view, and no amount of praise was sufficient to make me change my opinion. There are some chairmen whom I should like to extinguish, to put it mildly, and foremost among these is the man who talks for a quarter of an hour on the subject on which I am advertised to speak, and on which I am expected to hold the audience spellbound for, say, an hour after. O good chairmen, be merciful,

and remember that you will have your opportunity when the lecturer has finished; you can then supplement his remarks by wise summing-up, or by filling in the gaps in his arguments, but let him have his say first, for after all he has been asked to fill the chief part in the programme, and should be allowed to present his point of view unhandicapped by your preliminary table of contents.

But the most important problem of all is whether questions should be allowed in a Theosophical meeting to which the general public is admitted. I should like to make it clear that what I say does not apply to pioneer lectures in place where few people know anything about the subject, and where a wise lecturer will have to present the teachings in a form which will help the ignorant but earnest listener, but for places where regular meetings are held, where there are persons well able to teach all enquirers, where there are books for sale, or a lending library from which literature can be borrowed, I think that, in nine cases out of ten, discussion and questions are a mistake. I know the arguments that the discussion may be interesting, and that it is a good thing to get difficulties cleared up at once, and if arguments or statements are not clear that the audience should have the opportunity of asking for further light, but none of these seems to me of as much importance as the harm you often find done by ignorant, and I am afraid I must say too often flippant, or carping, questions. There are some subjects which lend themselves to questions, such as reincarnation and karma, and in general the scientific aspects of the teaching, and it is probable that the lecturer would be only too glad to have the opportunity of explaining, if he has not succeeded in expressing himself clearly, but I think that in all cases it is the *lecturer* who should have the right of deciding whether he wishes to answer any questions or not, and that discussion should not be considered an integral part of the meeting. Most lecturers would be pleased to answer *private* enquiries after any lecture, but as a general rule I think that questions should be left for class meetings.

Let us look at the thing from another point of view. You ask a lecturer to come and speak on a subject on which he has thought deeply; he takes the trouble to present his subject in the best way, and he puts the arguments so that they form a complete whole, with each put in its proper place and in its proper proportion to the rest; often he ends up with a fine peroration or with some beautiful devotional thought, and what happens? You let loose the most ignorant, or the most aggressive, person in the assembly to spoil the

work of art, by drawing attention to some slight point, which is probably of no importance in the general scheme. For instance, I heard a lecture on the effect of beauty in the scheme of development, and a most interesting lecture it was, but the questions! The lecturer had pleaded for better housing, and had suggested some methods of beautifying the surroundings of the artisan classes, then a man got up and asked where the wife was to dry her clothes; this was very practical, and of great importance when the scheme came to be carried out, but what effect did it have on the audience? It sent them away with clothes-lines in their minds instead of beauty, it had accentuated one of the minor points of the lecture, and had thrown the whole out of proportion, the vibrations which the lecturer had desired to set up were disturbed, and the whole effect was ruined by the stupidity of one member of the assembly.

Suppose an artist had painted a picture and was showing it to a meeting. We will say he had painted an old-fashioned farm-house, with foreground, middle-distance and back-ground all well balanced, and the attention well focussed on the building. Up comes a butcher and remarks that the ox, chewing the cud in the yard, is not conspicuous enough, and insists that it should be painted a bright red. An engineer thinks the pump is not up to date, and demands a regular pumping house with steam-engine and smoke complete, and so on with the shepherd, the architect, the house-wife, the parson and all the other persons interested in the various objects depicted on the canvas. What would the picture be like when each had had his say? You cannot expect a lecturer to give you a work of art, if he knows that it will be pulled to pieces by ignorant and unsympathetic hands.

I do not deny that the questions may be more interesting than the lecture if they are asked in a discerning spirit, and with the real intention of extracting further information, but while there are many questions of this kind, there are also questions asked by the funny man, or the critic, who comes to scoff and remains to do it if he is allowed by a too-tolerant chairman, and most pathetic of all is the poor fellow who is unable to take in the simplest of new ideas, and has not the slightest objection to exhibiting his limitations. I would earnestly ask Lodges to consider whether the evil does not outweigh the good, and if they decide that questions should still be allowed, whether they would not let it be clearly understood that the meeting was over at the end of the lecture, and by providing some musical item which should make a break, give

those who wish to leave an opportunity to do so without feeling they are disturbing the rest.

"But what about the collection?" I hear an anxious treasurer ask. Well, I don't know how others feel, but I know that when I have been raised to the sublimest heights by an eloquent address, it is like a cold douche to hear the chairman get up with scarcely a pause, and announce that the collection will now be taken. We must, I suppose, have collections, but let them be taken as a matter of course, and not specially announced; everyone knows what is expected when a man stands at the end of a row with a plate, and let there be a man, or perhaps still better a woman, at the door with an extra plate to catch those who are going out early. The Supreme is in the nimble three-penny bit, but the jingle of coins in breeches' pockets does not make a suitable accompaniment to an appeal to prepare the way of the Lord, or to a discourse on the indwelling of the spirit; but what are we to do? I give it up, and ask for suggestions. But surely if we are in earnest about the third Object of the Society, *i.e.*, the investigation of the hidden laws of nature, we should take any hints which have been given to us, and try to evolve a scheme by which the higher vibrations should not be interfered with by practices which may be quite innocuous to exoteric meetings, even when called religious.

We ought to recognise that what was useful, even necessary, in the early days of the movement, when the theories were quite novel to the general public, may be useless, even definitely harmful, when the teachings are well known in a town or centre. We are too apt to run in grooves, and it is with the object of starting controversy on this subject that the present paper has been written, which conveys the real opinions of the writer, expressed in rather strong language, so as to provoke thought on what is of great importance at the present time, when so much work is being done, and so much more remains to be done, and it behoves us to see that none of our energies are wasted.

KATE BROWNING.

A mere atom of pure life, less than a grain of sand in the universal scheme, yet precious because perfect and complete. Himé's part in the great human symphony struck a note so light as scarcely to be heard, yet in its place it was necessary, inestimable, because each vibration was in faultless harmony with the keynote of the whole.

Himé, MRS. HUGH FRASER.

Reviews

THE TIMES AND THE TEACHING OF JESUS THE CHRIST. By the AUTHOR of *The Great Law*. (Longmans, Green & Co. 12s. 6d. net.)

Few reviewers have so pleasant a task in the quality of the matter that comes under their consideration than has the writer of the present notice. For of few works on theology can it be honestly said that their contents are fascinating, and their style a pure delight. But such, of course, is to be expected from the author of *The Great Law*. Moreover, the perennial interest and importance of the subject, and the wide fields of contemporary thought and history which it involves have stimulated the writer to his very highest achievement. Within a comprehensive survey is included not only all that is known concerning the background of the divine Life, but also the general scheme of spiritual self-development whose end is the unfoldment of Christians into Christs. To raise points of criticism in a work so nobly conceived and ably executed, is almost beyond the scope of a sympathetic review, but certain debatable points may be selected for further discussion.

The work is divided into three departments. 1. Historical and Political Background. 2. Social and Religious Background. 3. The Life and Teaching. Under the second heading are two very able chapters on the Neoplatonists and the Gnostics. That on the first-named scarcely strikes us as *à propos* seeing that the great Neoplatonist movement arose after Christianity had taken on its ultimately dogmatic and ecclesiastical character. Porphyry, Proclus and Plotinus can hardly be said to have formed a background for the growing religion or to have influenced it to any material extent; how much better for Christianity if the two streams had been allowed to mingle.

The chapter on the Gnostics is based on the contention that the specific teachings and view-points which developed later into technical Gnosticism underlie and explain the *very earliest* Christianity. "Christianity," says the author in a quotation for which he does not give the reference (we assume it is from the pen of Mr. Mead), "was the grandchild of Paganism, the intermediate parent being the Gnosticism from which Paul derived his great ideas and terms. Christianity was the child of Gnosticism, it was *from the Gnostic sects that it developed*." (Italics ours.) The present reviewer has long sought for traces of Gnostic sects in the *early first century* which will substantiate this

and similar statements made by writers on Christian Gnosis. The problem, however, is exceedingly complicated. For if by "Gnostic Sects" are meant the so-called heretical Schools of Alexandrian and Syrian Gnosis in the second and third centuries, we find an *already developed* Christian orthodoxy stigmatising, in the person of certain of its bishops, the great doctors of the Gnosis in terms of unqualified condemnation. Justin (145 A.D.), Irenaeus and Hippolytus in the beginning of the third century, wrote from the standpoint of a more or less settled orthodoxy which was certainly not "developed" from these particular forms of "heresy." If, on the other hand, we search the early first century for evidences of Gnostic activity, we certainly find numerous movements in or about Palestine of an ethical, mystical, religio-philosophical character, some of them marked by pronounced Gnostic doctrine. But we question if their influence was very extensive. The most noted of them were the Ebionites, who are chiefly remembered for being in bitterest opposition to the Pauline Churches. Christian doctrine, in so far as it was represented by St. Paul, could not therefore have been "developed" from them. If by "Gnostic Sects," again, be meant the border-period of Alexandrian (Philonean) and Hermetic mysticism, the time required for the development of dogmatic Christianity from these is too short; we need, in fact, to reconsider the possibility of an earlier date for Christian origins. For if we turn to the earliest known, and least disputed document in the Canon, I. Thessalonians, written probably A.D. 51, we find ourselves plunged at once into a developed Theology. This is apparent in spite of the partial and occasional nature of the Pauline documents (precious beyond words as the earliest Christian records we possess), and the large tracts of important teaching which must have been omitted, from the very nature of an epistolary document, and we are perplexed to account for the phenomenon of such rapid maturity in so short a period. The problem, indeed, seems to justify the interesting considerations put forward in this book as to whether the founding of Christianity ought not to be ante-dated a century. On this exceedingly delicate and complicated question our author has preserved an open mind, contenting himself with giving such data as exist in favour of the earlier date, without attempting to force the conclusion.

The main arguments, apart from the necessity just shown for a more gradual doctrinal development, consist in the universal Jewish tradition that Jesus was born in the reign of Alexander Jannaeus, one hundred years before the received date; and

also on the complete and remarkable silence of Josephus regarding Him. "The most recent Christian authorities place the actual date of the Nativity at from 4 to 7 B.C. This of course disposes of the statement made in Luke that Jesus was born at the time of the great census taken under Quirinius, which is satisfactorily vouched for by Josephus as having taken place in A.D. 6 or 7." (p. 149). It is, however, only fair to point the author to the discovery in 1893 of certain Egyptian Papyri, which established the fact that periodical enrolments (*ἀπογραφαί*) were held in Egypt under the Roman Empire, and that they came within a fourteen-year cycle. Professor Ramsay, working on this fact, has shown a high probability that such periodic enrolment was not confined to Egypt, but took place also in other parts of the Empire. In Syria, too, there would be a tendency to periodic recurrence, and Herod was possibly charged with the making of a census that differed from that of A.D. 6 or 7 in the numbering of the Jews according to their tribes and families. If this be true, the census difficulty is in some measure surmounted, though uncertainty still hangs around the mention of Quirinius whose date, according to Mommsen, was B.C. 3-1.

The strongest presumption, however, in favour of the accepted date is the relation of Jesus to John the Baptist. "The fact of Jesus having being baptised by John," says Dr. Eisler, quoting Dibelius, "is one of the most certain data in the biography of the Nazarene, because it would never have been invented by a generation of followers of Jesus, who had to defend in a secular controversy the superiority of their master to the founder of the Baptist's sect. This is indeed so convincing an argument that Mark I, 9, should have been added as a tenth or rather as the first pillar to Prof. Schmiedel's famous 'nine pillars.'"

Our author suggests that "the Gospel writers may have transferred the traditional record of the Great Master's interviews with some wandering prophet or preacher—a John or Johanna—of the earlier age to the more recent John the Baptist, of whose life they had full and authentic details." (p. 187.) But the theory of a *designed* life written for the exemplification of certain mystic truths, would also explain the connection.

It is exceedingly difficult to transfer in thought the date of Jesus to a period when the Roman rule had not been established. This would mean the entire alteration of "local colouring," and would demand a careful enquiry into the reason for placing the *mise en scène* of the story at this particular period of the national history, when

another would have done as well. The answer to this objection may perhaps be suggested in the second part of the work under consideration which deals with the Life from the standpoint of a purposive, mystical composition, every detail of which was selected to serve an allegorical end—the history of Man Regenerate. In the fine chapters on “Jesus the Christ,” and the “Mystic Christ,” our author shows the intimate connection which exists between the interior development of the mystic, and the historicised events in the life of the Ideal Man. The Crucifixion, for example, was considered by those who wrote primarily for the purpose of edification to be the most appropriate death for the Man who had become Saviour, by reason of the very significant and sacred character of the cross symbol. In point of fact, crucifixion was an entirely unknown mode of execution among the Jews. “There was, they say, beheading, strangling, hanging, stoning, and subsequent exposure of the body of the stoned on a post as a warning, but never a crucifixion.” (p. 195.) We venture to refer in support of this to the statement twice put into the mouth of Peter in the Acts of the Apostles: “Jesus whom ye slew, *and hanged upon a tree.*” Here the term (ξύλον) gives no suggestion of a cross nor κρεμάσαντες of the kind of hanging associated with crucifixion. We seem in fact, to get here the echo of the traditional belief of an assassination followed by exposure on a tree or stake. Peter’s three references to ξύλον in the Acts are worthy of note in this connection. In Acts v., 30 the Greek word for “slew” is to “attack” or “lay hands on.”

We will conclude this notice by quoting part of the noble passage with which the writer brings his fine work to a close—a passage dealing with the great Cosmic Sacrifice which to him is the true Calvary of God. “The deeper into matter the divine life descends, the greater is its imprisonment. This it is which constitutes for the Logos the Crucifixion, the Death and the Burial. He in us is buried in the sepulchre of matter, He, through us, is stretched on the Cross of generation. The Sacrifice, too, is made for those who as yet have no existence. He gives out His life to the unborn—to those who, but for His self-devotion, would not have individual consciousness at all, in order that the whole volume of Divine consciousness may be enriched and enlarged; in other words, in order that He might bring countless sons unto God, countless additional centres of immortal consciousness, each one of which has within it the potentiality of rising to the level of its Father and its God.”

If this conception, indeed, be the origin of the

Crucifixion story, it matters little the historicity of the Gospel records on the illusory plane of what men call “fact,” provided that the outlines of the symbol adequately suggest the truth of the thing symbolised. And the fact will ever remain that “once in the ends of the world” One appeared whom posterity deemed worthy of the highest honour that could be accorded to man—that of becoming the symbol, for all time, of the Logos of God.

CHARLOTTE E. WOODS.

NATURE’S MYSTERIES AND HOW THEOSOPHY ILLUMINATES THEM. By A. P. SINNETT. (*Theosophical Publishing Society. 6d. net.*)

In 1901 Mr. Sinnett wrote a series of articles on occultism for *The Sun*, treating his subject from the view-point of popular science. It has been a matter of regret to many of us that the book has long been out of print, since for a large section of the public it formed perhaps the most satisfactory introduction to Theosophy. Much of that book has now been re-issued as a fifth number of the *Riddle of Life* series, with some interesting additional matter. We should have liked the entire book republished, but as a ‘second best’ we welcome gladly the present issue, feeling that it will prove exceptionally useful as a means of propaganda on sound and dignified lines.

J. I. W.

“THEOSOPHY AND THE WOMAN’S MOVEMENT.” By MRS. DESPARD. (*Theosophical Publishing Society. 6d.*)

A clear calm and illuminating explanation of the impelling inner forces of the Woman’s Movement, published as number four of the *Riddle of Life* Series. The writer shows it to be at heart really a spiritual movement which, like the Theosophical movement, has in the course of human evolution, inevitably attained prominence, and must succeed. Both, she shows, are expressions of Brotherhood, which implies the Fatherhood of God, the essential unity in diversity of humanity; both alike teach the necessity of Self-knowledge, of Self-sacrifice and of tolerance—“In the maze of ignorance, convention, and prejudice they (humanity) have been blindly wandering, in the glamour of material conquest, in the passion for ease and luxury and splendour, human beings have put themselves in bonds, they have given up their inheritance for a mess of pottage. . . . With the call of the Ancient Wisdom they are regaining their heritage—independence—and with it “responsibility.” . . . “The human spirit is a ray of the Divine passing

from life to life and carrying with it the sum of experience gained." Therefore, though there must be "differences" there should be no "distinction" of sex or creed. Both movements are claimed to be parts of the great work of preparation for the return of the Christ.

C. D. L. MCGRIGOR.

THEOSOPHY IN SCOTLAND, Vol. III. (William McLellan & Company, Glasgow.)

The T.S. in Scotland is now four years old and (this being an age for infant prodigies) presents us with the third volume of its Sectional magazine in in a most attractive primrose-coloured binding. Looking inside, we find the interior made up of instructive articles covering a wide ground, including—besides Theosophy proper—poetry, music, occultism, and even fairy tales.

Of outstanding interest are a series of eight articles on *The Qaballah*, by F. Langfield Sawkins, and three articles by James F. Scott, entitled *Cosmic Magnetism*, *Individual Magnetism*, and *Human Magnetism*; also an address to the T.S. in Scotland by Abdul Baha. C. N. Stewart contributes valuable scientific notes corroborating occult investigations.

In comparison with the official publications of other National Societies, there is to be noted in this magazine rather less of occultism and rather more of mysticism. Not a little of its interest and inspiration are found in the *Editorial Notes*; and the Editor (not long ago a 'country member' of this Society) is to be felicitated at thus being able, with his tolerant spirit and true feeling of comradeship, to reach and influence so effectively country members as well as those living round the nucleus of the Headquarters.

D. M. CODD.

TOWARDS THE SUMMIT. By L. A. BOSMAN. (Obtainable of the Author, Clapton Lodge T.S., 42, Avenue Road, Clapton, N.E. Cloth 1s., paper post free.)

Such is the rather pleasing title of a *brochure* on spiritual growth, which has reached us for review. Mr. Bosman discourses on the care of the body, meditation, discipline, the effect of training, group meditation, renunciation, unity, intellect and intuition. He has evidently kept a careful record of different phases of spiritual experience as they have opened out before him in the course of his study and practice of Theosophy, and as such they will prove useful to many other students who may tread the same path with—let us hope—even half as much earnestness.

J. I. W.

MAGAZINES

Most of the articles in recent magazines sent to THE VAHAN as exchanges, evidence what is doubtless a forecast of sixth sense perspicuity as to fitting balance, and both ideal and practical Occultist may find in them a justification for his own peculiar "doxy."

With "The Bases of Theosophy," by James Cousins, and "My Occult Experiences" (with explanatory notes by C. W. Leadbeater), by Johann van Manen, in the May *Theosophist*, the reader has a valuable foundation upon which to rear a Theosophical structure of a magnitude only limited by his ability as builder. With no criticism of what is so well done by all who contribute so generously to our literature, there is still a hope for a 'prophet in Israel' who will give us, in a concise form, an exposition of Theosophy sufficiently exhaustive for a working hypothesis, sufficiently scientific to meet and answer criticism, sufficiently academic to attract the student, and above all sufficiently sympathetic with 'the man in the street,' to suggest a solution to his old problem—does life pay?

Theosophy in Scotland for May upholds its high standard by an erudite article from F. Langfield Sawkins, being paper IX. on "The Qaballah."

The initial article in *The Occult Review* for May, by its Editor, upon Reincarnation, merits for its interest and sound doctrine something more than a cursory reading. This number also contains a sane article upon Synthetic Psycho-Therapy, by Elizabeth Severs, a simple yet irrefutable method by which the bodies may be trained by systematic thought.

The Young Citizen offers much for our boys and girls to emulate.

Two articles in *The Adyar Bulletin* of April, one by Mrs. Besant upon "The Citizenship of the Coloured Races in the Empire," and one by Mr. Leadbeater upon "Exoteric and Esoteric,"—are compelling, the first because of the authority which Mrs. Besant always brings to her subject, and consequently the unquestioned decision she reaches, and the latter because all that Mr. Leadbeater has to write upon occultism is eagerly read; unfortunately not always so eagerly applied.

Orpheus for April comes to prove its "revolt against the materialism of most contemporary art," with both its pen and pencil.

Those who have taken an educational degree with "Uncle Paul," will read with intimate interest Algernon Blackwood's sketch "The Sacrifice" in the April *Quest*.

The Path for May begins with Madame de Steiger's interesting thoughts on "Superhumanity," and Mr. Loftus Hare continues his vein of philosophic speculation. The magazine contains much good reading.

GRACE SHAW DUFF.

Letters to the Editor

THE RESULT OF "AN IMPORTANT APPEAL"

I have received, up to the date of writing this (May 16), 223 letters in answer to my appeal in THE VAHAN. I have personally acknowledged all but two of these, whose writers omitted to give their names and addresses. I would now thank them again, with all my heart. The statements contained in or enclosed with these letters are of the utmost value and interest, and form a most important mass of testimony to the value of Theosophy, not only in reconciling students of it intellectually to their religion, but in giving help for daily life, in solving the darkest problems of existence, in removing the fear of death, in restoring faith, peace and hope, and in quickening a sense of the Presence of God and of the greatness, nearness, and living reality here and now, of the Christ Himself.

My first intention was merely to show a selection from the letters received to certain leaders in the Church, in the hope of convincing them of what I myself had long known to be true, namely that the Theosophical movement is not an enemy but a friend, come to restore to the Church treasures long lost or at least, for the most part, neglected and unused. But so striking is the mass of testimony collected, so moving and appealing are the life-stories told by many of my correspondents, stories of estrangement from religion as commonly presented, of years of doubt and unrest ended by the coming of Theosophy as the light-bringer, of return in all cases to sympathy with Christianity and in a majority to communicating membership of the Church: that I have decided to publish, as soon as possible, a volume containing a large selection from the statements I have received.

I propose to print the longer and more striking testimonies in full, or nearly in full, to add a number of the shorter ones and to summarise the general tenour of, and to print a collection of the most telling sentences from, the remainder.

Many people have given me permission to use, and even to print, their names. But I feel

strongly that it will be best *not to give any names at all*. Probably the best plan will be to indicate the testimonies by numbers and to invite readers of the book to communicate through me, as Editor, with the writer of any testimony which particularly interests them. If any writer objects to his or her testimony being thus indicated, they will kindly let me know. But doubtless all will be willing to reply to any genuine enquiries and to help in passing on to another the light which Theosophy has brought to themselves.

I need hardly point out the enormous value which this proposed volume will have (a) as a piece of propaganda literature, which will lead hundreds, one may hope thousands, to study for themselves the books named by many of my correspondents, such as *Esoteric Christianity*, *The Christian Creed*, and various others, books which have restored to them their religion, in many cases after years of doubt and distress: (b) as a powerful yet most friendly and peaceful weapon against those in the Churches, bishops, clergy and laity, who at present seem determined to oppose and denounce Theosophy.

I shall be glad to have the testimonies of all who have not yet written and may be inclined to do so.

Yours, etc.,

C. W. SCOTT-MONCRIEFF.

SIR,—In connection with my longer letters in the May issue and the current issue of THE VAHAN, I should like to call attention to the following incidents. They are symptomatic.

1. Only a few weeks ago, a man, not an F.T.S., thoughtful, cultured, who had after years of agnosticism and much theological reading which did not help him, been brought back to Christianity by Theosophy, and who desired and was duly prepared for Confirmation, was *refused that rite*, and, in consequence, Communion, by one of our Bishops.

2. Quite recently one of our members, a Priest of the Church of England, was *excommunicated* by another English Bishop, because of his Theosophical beliefs.

These incidents will explain why I do not propose to publish *any names* in my suggested book and also why I consider its early publication one of the most necessary pieces of Theosophical work at the present time. Obviously, there is a widespread movement against Theosophy in various quarters. For I have information as to similar incidents outside the Church of England.

It is most urgent, therefore, to show the Bishops and other ministers of religion what they are

really doing. Individuals they may treat in this fashion, in ignorance of the extent of our movement. It will be less easy for them to ignore the powerful body of testimony I have collected and propose to publish. Yours, etc.,

C. W. SCOTT-MONCRIEFF.

MARS: THE ENERGISER

SIR,—May I reply to Miss I. M. Pagan's query "The ultimate what?" in her notice of *Esoteric Astrology*, by suggesting that the ultimate vibration of the Martial influence may be sacrifice, and that its expression in Venus is love, which I think is *more* than a vibration.

May I also take this opportunity of saying that I will send, post free, three volumes of my *Astrological Text-Books*, upon application, to the library of any Lodge whose members are interested in Theosophical Astrology. Yours, etc.,

ALAN LEO.

[NOTE.—We feel sure our Lodges will embrace Mr. Leo's offer with gratitude.—ED.]

ON "THE HIDDEN SIDE OF THINGS"

SIR,—Although none of us is in a position to quote a higher authority than Mr. Sinnett, I send a word to remind readers of THE VAHAN that the ideal of reformed diet is by no means a "peculiar fancy" or a merely "personal whim and prejudice" of Mr. Leadbeater's. The wave of reform came before he was heard of and is rapidly spreading among people who hardly know the word Theosophy. We live in the age of Sandow, himself a vegetarian.

But the book, as its title shows, is not on ordinary life as ordinary people see it, and the author's contention that extreme care and purity even in such a detail as diet is a condition of safe occult progress is backed up by ancient records in Greece, Syria, Babylonia and Egypt.

Diet is, after all, a department of conduct.

As Ed. Maitland said in a lecture as long ago as 1885:

"For every plane of man's fourfold nature they (the Pythagoreans) insisted, as the condition of perfection, on purity. On purity of blood, as meaning health, strength, activity, and endurance of body. On purity of mind, as meaning clearness of perception, intellectual and intuitional. On purity of soul, as meaning largeness of sympathy and loftiness of aspiration. And on purity of spirit as meaning righteousness of intention and fearlessness of will. It was their endeavour, by cultivating purity on every plane, to raise each plane to its highest perfection; to bring all planes into harmony with each other;

and to subordinate the whole to the will of the innermost and highest, the Spirit, which they called the God of the man, and which would thus, as his central and radiant point—the Sun, in fact, of his system—vivify and illumine the whole man, binding him together, and drawing him inwards and upwards, and making him one with itself. In this way they sought to accomplish within the individual that which all true religion and sound science agree in regarding as the consummation of perfection—namely, the reconciliation, unification, or *at-one-ment* of the whole man, and his complete suffusion by a perfect will and spirit.

"To come to the point to which all I have said leads. The very first step on which these profoundest of all professors of the Science of Man insisted with their disciples was the total renunciation of flesh as food. This was in order, first, that their systems might be cleansed, and built up anew of the purest materials—materials which, being derived at first-hand from nature, would be uncontaminated, and in every way undeteriorated by passage through other organisms, and capable also, at least to a great extent, of being used with their vitality unimpaired by the action of fire. And next, that they might live, as it is indicated by man's physical and moral constitution that he is intended to live, and as, to be fully human and realise all that is implied in the term man, he must live.

"They of whom I speak did not merely suppose or surmise these things. They *knew* them. For, by living purely and seeking earnestly, they developed powers and faculties surpassing the ability of man, flesh-fed, even to believe in, foremost among which is that supreme mode of the mind which, added to the intellectual, converts man into an instrument of perception capable of surely discerning the highest truths. This is the faculty called the Intuition. Representing the centripetal force of the mind, it enables man to obtain access to his innermost and substantial Self, his permanent and true Ego, and to learn that which his Soul has learnt of the nature of the universe in the long ages of her past. For there is no knowledge but by experience, and Intuition is the memory of the Soul. And, being of the Soul, it and its knowledges are accessible only to those who live as the Soul approves, and eschew violence, whether in person or by proxy."

However, as long as there are people like Mr. Sinnett, who seriously hold that good health and even life are in danger by stopping meat, we must, of course, allow the true state of affairs time to saturate the experience of the nation. Yours, etc.,

A. L. BEATRICE HARDCASTLE.

[NOTE.—We have selected this letter from among a couple of others received in reply to Mr. Sinnett, our space being limited.—ED.]

DISAGREEMENT AND DISAPPROVAL

SIR,—A very common mistake is the confusion of these terms. I find myself continually misunderstood because of this confusion. The Theosophical Society offers freedom to the individual, no matter what his belief may be. The essential thing in the evolution of Aryan man is the cultivation of self-responsibility and the realisation of individuality under the "good law." Opinions must differ, and no true Theosophist would desire uniformity of conception to rule in the affairs of men.

Let us take the case of our dearly-loved President, Mrs. Annie Besant, and the comrade whom she delights to honour and with whom she works so harmoniously—Mr. Leadbeater. Owing to temperamental differences and through the divergence of our places on the evolutionary ladder, I disagree with a great deal that Mr. Leadbeater puts forth, and I find myself in a critical and more or less antagonistic attitude of mind to many of his statements. Claiming my right of free speech, and believing it to be the duty of every man to state truth as he sees it at any particular time, I declare openly my disagreement and my objections to the utterances of Mr. Leadbeater.

But I do not disapprove of Mr. Leadbeater in the very slightest, nor would I have a single word of his writings unwritten and unpublished. Further, I would not hinder him, or any other, in the expression of views concerning life and man. I know that in the great plan of the Supreme Architect, in the carrying forward of human evolution, my comrade's work is as important as any, and that the Lord of Life is under all forms and unfolding Himself in many and diverse, though all equally divine ways.

People continually say to me in my public work, "Oh! you are an enemy of Mr. Leadbeater!" This is perfectly absurd. I am the enemy of no sincere man or woman of the human race, but on the contrary, I am their lover and friend. I would not stultify a single honest opinion or belief; but would encourage, have encouraged, and I trust shall continue to encourage all men and women in the expression of the vision that is theirs.

If Mr. Leadbeater or Mrs. Besant were weaklings or human beings just beginning to find utterance for their individuality, I should say nothing which might hamper them in their growth. But they are both world figures doing a cosmic work. As such, they become impersonal types, factors in the philosophical problem of this age, and as types I deal with them in unfolding my views of man and the cosmos. I love and reverence Mrs. Besant

very deeply, and I have no disapproval for Mr. Leadbeater or of his work. I wish this point to be made clear and unambiguous once and for all, and I hope that the confusion existing all over the Society between these two terms will be dispelled. Evolution requires disagreement in order that strength may be developed, but the true Theosophist, filled with love and with the toleration to which he has pledged himself in becoming a member of the Society, should disapprove of none. All men are equally dear to the Lord of Life, and each man in his own place and according to his own *dharma* is right. Yours, etc.,

CHARLES LAZENBY.

[NOTE.—We have been asked to publish the above letter, in common with other Theosophical journals, and do so readily.—ED.]

INTERNATIONAL PEACE

SIR,—May I call the attention of the readers of THE VAHAN to an article in the *Fortnightly Review* for May, 1913, entitled "England, Germany and the Peace of Europe," by Sir Max Waechter, D.L., J.P., in which he makes an appeal for the foundation of a European Federation League. The article should be of interest to all Theosophists and particularly to those who have read *Man: How, Whence and Whither*. Yours, etc.,

G. GRAHAM.

A WARNING

SIR,—I have to warn F.T.S. and O.S.E. members to be on their guard against an individual who has been in the Bournemouth neighbourhood "borrowing" money on the strength of some familiarity with our Society.

He is short, with curly, sandy hair; blue or grey eyes—I am uncertain which; and a mouth somewhat awry when he speaks, this last making him fairly easily recognisable. He was dressed in grey, rather shabby and dirty; soft greenish Homburg hat; and wore an O.S.E. star. He calls himself an "entertainer" and writer of song lyrics.

He did not begin here by "borrowing" at once but scraped some acquaintance with various members first, chatting on Society matters and leading one member on to name others; attended a meeting and took tea afterwards and so on. Then began applying for assistance to go elsewhere where he had promise of engagements, etc.

On May 16th the Hon. Sec. of the Southampton Lodge received a telegram, "If you happen meet Mr. Ellis Young, F.T.S., help all you can, he will explain. Recommended by Baillie Weaver and self. Hering, Secretary, Bournemouth Lodge."

Fortunately, Mrs. Hollick had just received a letter of warning from me with description, so that when Mr. Ellis Young, appeared soon after he was not received with open arms, on which he displayed great indignation and threatened to write to Headquarters setting forth the wrong done him.

The telegram was of course his own and my name a forgery.

He mentioned Manchester as his Lodge but of course they do not know him there either by name—it was Albert Williams here—or description.

We had had warning of a similar person under another name from Bath Lodge, but having no description, and being at first bluffed by his not borrowing, could not at once give effect to the intuitive doubt we felt as to his intentions. As it appears from the episode of the telegram that he is prepared to go to considerable lengths in his schemes for raising the wind I have thought it well to trouble you with this somewhat lengthy story that we may all profit by the experience.

Members should be careful not to give away any copies of the VAHAN to strangers.

And all warnings against such people should include some description of the person, as names are easily changeable and one naturally wishes to give the benefit of the doubt when the cloven foot is not immediately visible.

Yours, etc.,

GEORGE HERING.

[NOTE.—We have on several occasions warned F.T.S. about such impostors. Now that the directory of Lodges and Centres can be seen in many public libraries, Fellows should not let the First Object of the T.S. render them sensitive about ordinary business precautions.—ED.]

The President's Lectures

Two public lectures will be given by Mrs. Besant in the Queen's Hall on Sunday evenings at 7 p.m., June 1 and 8.

June 1, "Manifestations of Super-human Beings in our World (Incarnation, Over-shadowing, Inspiration)."

June 8, "The Restoration of the Mysteries."

Ticket-holders are requested to be in their places by 6.50. Admission after 7 p.m. disturbs Speaker and Audience.

Tickets: (reserved and numbered, 5s., 3s., 2s. per lecture; unreserved 1s., 6d. per lecture), may be obtained at Headquarters, the T.P.S., and the Queen's Hall. No more free tickets available.

Headquarters Time Table

FOR JUNE

(The more important announcements are printed in heavy type)

SUNDAY, 3.30: Round Table. (19A) 1st, *Invisible Helpers*, Mrs. G. H. Whyte; 8th, *Heroes*, Lady Emily Lutyens; 15th, 'At the Feet of the Master' class, Dr. Armstrong Smith; 22nd . . . G. H. Whyte.

MONDAYS, 3: (19A) Informal meetings for enquirers and new Fellows.

8: (19A) *The Secret Doctrine* study.

TUESDAYS, 5: (19A) League for Promotion of Humane Methods of Research. Music, meditation and reading.

5: London Lodge (Lecture Hall). 10th, 24th (Lodge members only).

8: London Lodge (Lecture Hall). 3rd, Past and Present Views of the Soul, Miss C. Woods; 17th, The Occult Properties of Sound, R. King.

8: Central London Lodge. (19A) *The Science of Social Organisation*, by Bhagavan Das; 3rd, discussion; 10th, Lecture III.—*The Problems of Education*, A. Farquharson; 17th, discussion.

WEDNESDAYS, 4.30: (19A) Study class.

6: (19A) *The Secret Doctrine* study.

6.30: Meditation for Propaganda.

6.30: Beginners' study class.

8: Combined Blavatsky, Central London and H.P.B. Lodges (Lecture Hall). 4th and 11th; Questions arising from the President's public lectures. Chair, 4th, G. H. Whyte; 11th, L. Haden Guest.

8: H.P.B. Lodge. 18th, . . . 25th, *My Ideal of a World Teacher*, R. B. Clarke, D. N. Dunlop, etc.

THURSDAYS, 8: Blavatsky Lodge. 5th (Lecture Hall), *In the Twilight*, Mrs. Russak, J. I. Wedgwood, R. B. Clarke, and others (F.T.S. only); 12th, no meeting (see above); 19th, social, to meet Harlesden Lodge members; 26th, to meet the H.P.B. Lodge and welcome the new President.

FRIDAYS, 5.30: 6th, 20th, Miss Hoffmann's elocution class.

6.45: Order of the Star in the East (19A).

7.30: League of Healers' group.

8: Light on the Path Lodge. (19A) 6th, study, *When the Sun Moves Northward* (Lodge only); 13th, 20th, 27th.

EVERY DAY, 6: Meditation (Saturday and Sunday excepted).

ELECTION OF OFFICERS AND EXECUTIVE COMMITTEE

THE following nominations have been made in accordance with Rule 13 of the Rules of the Theosophical Society in England and Wales:

GENERAL SECRETARY: MRS. S. MAUD SHARPE.
TREASURER: COL. W. B. LAUDER.

As the above are the only Nominees for the office of General Secretary and that of Treasurer, they will be returned unopposed.

EXECUTIVE COMMITTEE

A voting paper will be sent to each Fellow with this issue of THE VAHAN, together with an addressed envelope for return.

Members are requested to fill up the paper by making a **X**, in the space provided, against the names of those candidates they desire to elect, and to sign their name and give the name of the Lodge through which they pay their dues to the National Society—or state “unattached” as the case may be. The voting paper must then be enclosed in the envelope provided and returned so as to reach the Returning Officer **not later than June 16**.

Thirteen names only are required for the Executive Committee. Members may vote for fewer, but papers containing MORE than the requisite number of votes will be destroyed. Only one vote may be given to any candidate. Unsigned papers do not count.

Nominations for Executive Committee

<i>Name</i>	<i>Nominated by</i>
*BANKS, ARNOLD S., <i>London</i>	Bath, Blavatsky, Central London, H.P.B., Harrogate, Leeds, Southampton.
*BELL, WILLIAM, <i>Harrogate</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
*BETTS, MRS., <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Manchester, Southampton.
BESANT-SCOTT, MRS., <i>London</i>	Leeds.
*BIBBY, JOSEPH, <i>Birkenhead</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
*BRIGHT, MISS, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
COLLINS, MABEL (MRS. KENINGALE COOK), <i>London</i>	Light on the Path.
DELAIRE, MME. JEAN, <i>Brighton</i>	Brighton.
*DESPARD, MRS., <i>London</i>	Bath, Bristol, Central London, Harrogate, Manchester, Southampton.
*DUNLOP, D. N., <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Light on the Path, Manchester, Southampton.
*FOX, MISS K. DOUGLAS, <i>Bath</i>	Bath, Blavatsky, Bristol, Central London, Hampstead, Harrogate, Leeds, Southampton.
GOSSE, MISS A. BOTHWELL, <i>London</i>	Blavatsky.
*GREEN, MISS E. M., <i>Southampton</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
*GUEST, L. HADEN, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
*LAYCOCK, FREDK. F., <i>Blackpool</i>	Bristol, Central London, Hampstead, Harrogate, Leeds, Manchester,
*LUTYENS, LADY EMILY, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
PEARCE, F. E., <i>Harpenden</i>	H.P.B.
RANSOM, SYDNEY,	Harrogate, Manchester, Sheffield, Stockport.
ST. JOHN, M. R., <i>London</i>	Blavatsky, Light on the Path.
*WHYTE, G. HERBERT, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.
*WHYTE, MRS. G. HERBERT, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Leeds, Manchester, Southampton.

* Members of the present Committee.

Executive Committee

A meeting of the Executive Committee was held at 2.30 p.m. on May 17, at Headquarters. Present: W. Bell, Mrs. Despard, D. N. Dunlop, Miss K. Douglas Fox, L. Haden Guest, F. F. Laycock, G. H. and Mrs. G. H. Whyte, the Hon. Treasurer and the General Secretary.

Mr. Sinnett, Vice-President of the T.S., was present and took the Chair.

Regrets for absence were notified by the General Secretary from Mrs. Betts, J. Bibby, Miss Bright, Miss E. M. Green, and Lady Emily Lutyens.

The membership report showed, since the previous meeting, sixty-four new Fellows, fourteen transferred to other National Societies, fourteen lapsed, forty resigned, and six deceased; making a net loss of ten.

A Charter was granted to form a new Lodge in the City district of London.

Five Centres were authorised at: Canterbury, Hildenborough, Northampton, Penarth and Skipton.

The report of the Finance Sub-Committee was read and approved.

The report of the Propaganda Sub-Committee was read and approved.

It was arranged to hold the Convention from July 4—7 or 8.

It was agreed to grant £10 to the Bristol Lodge towards the expenses of the new rooms.

The new Executive Committee will probably meet at 10.30 a.m. on Monday, July 7. Confirmatory notice will be duly given on the Convention programme.

A Centre has been authorised at Skipton, the Secretary to be E. J. Dunn.

RETURN OF CHARTER

Owing to the members of the West Didsbury Lodge amalgamating with the members of the Manchester Lodge, the Charter of the West Didsbury Lodge has been returned.

Attendance at Committee

A list of attendance at the Executive Committee is printed below—in some cases illness, and in Mr. Bibby's case travelling in the East, prevented the members from appearing.

Total number of meetings, 5.

W. Bell	-	-	4
Mrs. Betts	-	-	2
J. Bibby	-	-	1
Miss Bright	-	-	2
Mrs. Despard	-	-	3
D. N. Dunlop	-	-	5
Miss K. Douglas-Fox	-	-	4
Miss E. M. Green	-	-	3
L. Haden Guest	-	-	5
F. F. Laycock	-	-	4
Lady Emily Lutyens	-	-	3
G. H. Whyte	-	-	5
Mrs. G. H. Whyte	-	-	5
General Secretary	-	-	5
Hon. Treasurer	-	-	3

The Convention

The Annual Convention of the National Society will be held on July 4—7. The full arrangements have not been completed in time for publication in this issue of the VAHAN, as we had delayed matters in the hope of securing Mrs. Besant at Convention.

Probably the Saturday evening will be devoted to discussion on some topic of interest, and Sunday evening to a meeting at the large Queen's Hall, to be addressed by various speakers, and well advertised.

BUSINESS AGENDA

In accordance with Rule 4, notice is given of the following propositions to be brought forward at the business meeting.

Report of Committee appointed by the Conven-

New Lodge and Centres

A Charter has been granted to the following Fellows to form the City of London Lodge of the Theosophical Society: B. H. Bayliss, A. B. Best, Max Gysi, F. E. Pearce, H. Roberts, F. Thoresby and P. Tovey. The officers are: F. Thoresby, *President*; H. Roberts, *Secretary* and B. H. Bayliss, *Treasurer*.

A Centre has been authorised at Canterbury, the Secretary to be Mrs. Wachter.

A Centre has been authorised at Hildenborough, the Secretary to be Alfred Smith.

A Centre has been authorised at Northampton, to be presided over by Alfred Ewen.

A Centre has been authorised at Penarth, the Secretary to be P. Freeman.

tion to draw up scheme for the incorporation of the Theosophical Society in England and Wales.

Report of Sub-Committee appointed by Executive Committee 'to consider ways and means of co-ordinating the work and methods of the National Society.'

(Further details of these reports will reach Fellows in due course after the President's arrival. The conclusions of the second Committee are largely dependent upon the intentions of Mrs. Besant and her Fellow-Trustees of the new Headquarters.)

Miss Hope Rea: To discuss the advisability of founding a Theosophical school for children, and preliminary steps.

Mrs. G. Herbert Whyte: To discuss the scope and cost of THE VAHAN.

To Lodge Secretaries

Will all Lodge Secretaries kindly send in an *alphabetical* list of all their members (with full initials) and address? Please mark specially those paying Headquarter dues through the Lodge; see Rule 6 of the Rules of the National Society in England and Wales. Lists should arrive here *not later* than June 16.

The Suit in India

In the last issue of THE VAHAN we printed a very brief report of the judgment in the suit brought against Mrs. Besant in the High Court of Madras. That report, as we stated, was based entirely on cables received from India: up to the time of going to press no further news by letter or newspaper had reached us.

On May 8 *The Times* gave a long report of the case, and devoted a leading article to Theosophy in India.

The latter was not markedly hostile; the burden of the argument was to show that, however high and pure mysticism might be in the case of its loftiest exponents, it was peculiarly liable to carry decadence in its train; and the writer, whilst stating with commendable fairness that Mrs. Besant "is, of course, not responsible for her disciples' shortcomings," and that one ought not "to seek to make Mrs. Besant answerable, directly or indirectly, for all the teachings of her followers," goes on to express some apprehension as to the character of her influence on the youth of India. He holds that in present-day India "robust good

sense and solid, scientific training are needed as correctives to vague, unsatisfied desires and anarchical moods." It is vaguely suggested that Theosophy is reactionary and against healthy progress; but the writer evidently is almost entirely ignorant of Theosophy and the nature of its work. He has hitherto considered it "an innocent fad, and associated it only with strange jargon and picturesque, if inane, ceremonies," which can only have been fashioned out of his own imagination. The "vague, unsatisfied desires" of Indians arise from their peculiar 'psycho-physiological' make-up; the first sub-race is always more in touch with the spiritual worlds than later ones, though not necessarily in a positive sense: those desires can only be satisfied by a spiritual philosophy, giving them an intelligent explanation of the mysteries of their being. As a general rule, the Indian who has been brought up in a "solid, scientific training," and, as a frequently inevitable consequence, weaned from his spiritual impulses and ideals, is a terrible product of our western civilisation, an object lesson for all time of 'how not to do it.' We are more disposed to congratulate the Editor of *The East and the West* than the Editor of *The Times* on his choice of an Ithuriel to unmask the weak points of Theosophy.

The report of the legal proceedings was infinitely more mischievous. It was inaccurate in one most important particular and conveyed the impression of the judgment being a crushing defeat for Mrs. Besant. A letter from myself appeared in the issue of the following day, which ran as follows, and should be read in conjunction with that from the Vice-President of the Theosophical Society, which appears elsewhere in THE VAHAN.

"THEOSOLOGY IN INDIA"

To the Editor of "*The Times*"

Sir,—In reference to your leading article in to-day's issue of *The Times*, will you permit me to say that even in Madras, as shown by the remarks of the *Madras Standard* of April 15 (not to mention other newspapers). "The Theosophical Society emerges from" the case to which your article referred "with its reputation unsullied"? As a matter of fact the case represents certain legal proceedings in which the President and one or two other members are personally concerned, but in no other way is the Society as such implicated in it; nor in view of the unrestricted liberty of opinion which is a basic principle of the Society would the President wish it to be thought otherwise. I may mention that reports of the judgment in Indian newspapers which have reached me give a somewhat different impression from that conveyed by you, and suggest a victory for Mrs. Besant on points of fact

and a reverse on a point of law; you omit also to state that an appeal has been lodged.

It has been recognised by Indian officials of high standing that the influence of the Society and of Mrs. Besant's personal work in India has been most effective in inspiring Indian youth with feelings of loyalty towards the British Government. Theosophy has done a vast work in welding together conflicting religions in India into a harmony never before attained in modern times. Members of many different faiths sit in conclave at Theosophical gatherings in a spirit of utmost friendliness and mutual good will.

Finally, in view of some references in your article, allow me to state that the Theosophical Society has consistently promulgated a sane and healthy attitude of mind in reference to all the efforts associated with psychic inquiry, and that extravagances of mysticism and exotic doctrine are far from encouraged in its ranks. It is an international body numbering over 20,000 members. In England and Wales alone there are no fewer than 71 Branches and 49 "Centres," and an aggregate membership of over 2,000. It numbers amongst its officials university professors and is largely made up of persons who, so far from being credulous adherents of some wild mysticism, are earnest and seriously-minded students, as the high level of our literature will show.

I am, Sir, your obedient servant,

J. I. WEDGWOOD,

General Secretary for England and Wales.

Theosophical Society in England and Wales,
19, Tavistock Square, W.C., May 8.

Most of the leading dailies copied the essential features—inaccuracy and misspellings included—of the *Times* report, though in a few cases the notices were modified as the result of a statement circulated by friends of Mrs. Besant. The inaccuracy referred to is the description of Mr. Leadbeater as "certainly an immoral person," whereas, as *The Times of India* made plain in a paragraph correcting its previous misstatement, in the view of the Judge certain *opinions* held by Mr. Leadbeater on sex-problems were "certainly immoral." It was pointed out by Mrs. Besant that these were academical opinions based largely on a physiological view of the question (though she personally disagreed with them), and that seven years ago Mr. Leadbeater, in deference to her, promised not to put them into practice. There is not the slightest evidence that this promise has ever been violated, and though the plaintiff in the recent proceedings tried to substantiate accusations of specific immoral conduct against Mr. Leadbeater, his evidence was so inconsistent as to lead the Judge to dismiss those charges and to characterise

the plaintiff's conduct in this connection in terms highly uncomplimentary to him.

The other details of the case are for the most part familiar to our readers. At the time of writing we have not yet received the verbatim report of the judgment, and consequently merely summarise briefly the more essential features. The plaintiff was condemned in all costs, but the Judge held that technically the plaintiff had no power to alienate his right to custody of the children, holding also that Mrs. Besant had exceeded the terms of the agreement in allowing Mr. Leadbeater to have the care of the boys. Accordingly he made them wards of Court, placing them in the plaintiff's custody, an action which, most unfortunately, raises the age of attaining majority from 18 to 21.

Against this point an appeal has been lodged by Mrs. Besant. An application for a stay of execution came before the Chief Justice and Mr. Justice Oldfield in the Madras High Court, and their Lordships passed orders that so much of the order of Mr. Justice Bakewell as directed the handing over of the minors to the plaintiff by the defendant on or before May 26 would be stayed until July 7.

There are just a few words, in a more personal vein, we fain would add to the above summary. At the last convention of the Theosophical Society at large, held at Adyar about Christmas time, Mrs. Besant made it unequivocally clear that these proceedings had nothing to do with the Society. "The Society has absolutely nothing to do with that suit," were her words.

In the present stress of newspaper attack and the publicity necessarily entailed, it seems to us most important that this attitude of independence should clearly be maintained. Fellows of the Theosophical Society are bound by no creed save general sympathy with its three declared Objects, and no other beliefs, least of all what the Catholic Church terms 'private revelations,' should or can be imposed on Fellows. If Fellows feel called upon to defend the position or prestige of the Society in newspapers let them remember that there are many in our ranks who are not members of the Order of the Star in the East, who do not believe in the near coming of the World-Teacher, who do not identify themselves at all with the special beliefs of Mrs. Besant or Mr. Leadbeater which have emerged in the recent case. They have a claim to be considered equally with any other member. It is open to anyone to say that many Fellows of the Theosophical Society—in fact the vast majority of active workers therein—believe this or that, but none has a right to fasten

definite beliefs outside of the Objects on to the Theosophical organisation as a whole. This is a first principle of mutual tolerance and unsectarianism.

There is no 'disloyalty' to Mrs. Besant involved in this; on the contrary, she has been the foremost to insist on this inviolable right of the individual Theosophist. There is nothing to prevent us, as individuals, from giving her our most whole-hearted devotion and solid support. We are individually at liberty to feel that in all this publicity some great purpose is being worked out, and that in proportion as we are attacked by foes from without, shall we receive added strength from Those Who stand within the Shrine, that the Society may the more perfectly carry out its little share in the great plan. As it has ever been in the past, so will it be in the present; we may feel sure that our Society will emerge from the crucible of any temporary opprobrium "as silver tried seven times in the fire," stronger and more united than ever.

There is freedom of expression for Theosophists as individuals, whether they look for the advent of the World-Teacher or not; none may say that the Society either affirms or denies this doctrine—it does not pronounce upon it. Hence, whilst the Society has no concern in the present case, members of the O.S.E., as individual Theosophists, may daily derive fresh inspiration from the sublime thought that "some, at least, of the shafts that would otherwise be aimed at Him may fall on our willing breasts, and some of the opposition may exhaust itself on us, who gladly offer ourselves as His servants."

"The Times" and the Theosophical Society

On May 8, *The Times* published a leading article on the recent litigation at Madras and the Theosophical Society generally. As it appeared to me to deal with the subject in a somewhat misleading manner I wrote the following letter to the Editor.

THE THEOSOPHICAL SOCIETY

To the Editor of "The Times"

SIR,—I cannot expect that you will grant me space enough to comment on the complicated litigation that has been going on in India with reference to the guardianship of certain boys who have been in Mrs. Besant's care for the last few years, but I hope you will allow me to point out that the questions arising out of that litigation lie altogether apart from the interests and work of the Theosophical Society. I have had a good deal to do with the Society for the last thirty years and

know nothing of either "picturesque" or "inane" ceremonies in that connection. In the western world the main stream of Theosophical research has followed the lines indicated in my own book, *Esoteric Buddhism*, published in 1883, and has culminated in the gradual development of a profoundly scientific view of the laws governing human evolution, illuminated by discoveries relating to pre-historic periods of human progress, to conditions of consciousness on other planes of Nature, and to the intermediate agencies through which the Divine government of the world is carried on. Theosophical research moreover, anticipated, in the year 1895, recent discoveries relating to molecular physics which are slowly overtaking the conclusions reached by clairvoyant investigation at the period named. If you are willing to give me space in which to do so, I am fully prepared to prove that last statement.

The Society includes many hundred branches in Great Britain, America and European countries generally; has an aggregate membership of over 20,000, and represents a movement of thought, an expansion of knowledge, far too wide-reaching and important to be identified with any individual exponent, however gifted. Embodying the idea of tolerance in the most unlimited degree, it cannot but find itself sometimes associated with representatives of whimsical eccentricity, but no honest reader of the serious Theosophical literature now so abundant, can fail to realise that this reflects intellectual culture of the foremost order, genuine sympathy with religious feeling, and a moral purpose of the utmost sublimity.

A. P. SINNETT,

Vice-President of the Theosophical Society.

The next day it was returned to me with a private note saying that the Editor could not find room for it as he was publishing "the official letter" from the Theosophical Society, namely Mr. Wedgwood's letter which appeared in *The Times* of the 9th. I wrote back saying that undoubtedly Mr. Wedgwood, as representing the Theosophical Society in England and Wales had a right to be heard, but that I also, as representing the whole world-wide Society in my capacity as Vice-President, might surely be allowed to claim the same right. Again, however, my letter was returned to me, this time without any further explanation.

The pretence that the Editor could not find room for my letter cannot be regarded as the real reason for his refusal to insert it. It would hardly have taken up more than six inches of space, and in this matter *The Times* scarcely seems to have been actuated by the best traditions of journalism.

A. P. SINNETT.

"The power to will should not choke out soft tenderness; does not God's power breathe forth as perfume from the gentlest flower?"

MARIE RUSSAK.

Miscellaneous Notices

SOCIAL COMMITTEE

The usual Monday afternoon meetings for enquirers and new Fellows will be held at 3 o'clock throughout June, at 19A, Tavistock Square, W.C.

Country Fellows coming to London for the President's public lectures, may be glad of assistance in obtaining rooms. If they will write to the Secretary of the Social Committee, 19, Tavistock Square, W.C., giving full information as to the kind of accommodation required, she will gladly do what she can to help them.

(Miss) S. H. BURDETT,
Hon. Secretary.

THE LONDON LODGE.

The meetings of the London Lodge for June will be held on Tuesdays at the Lecture Hall, 19, Tavistock Square, in accordance with the following programme:

June 3. 8 p.m. precisely; "Past and Present Views of the Soul," Miss Charlotte Woods. All Theosophists welcome.
 „ 10. 5 for 5.30; Afternoon meeting for Lodge members only.
 „ 17. 8 p.m. precisely; "The Occult Properties of Sound," Mr. Robert King.
 „ 24. 5 for 5.30; Afternoon meeting for Lodge members only.

I. RUSSELL.

ITALIAN LODGES

At the kind suggestion of the Italian General Secretary, Prof. O. Penzig, we publish the address of the Lodge Secretary in some of the principal Italian towns, for the convenience of any members who contemplate travelling in Italy. Applications to any of these will at once ensure any assistance that may be required.

Genoa: Madame Reghini, Corso Paganini 79 int. 7; or Dott. I. R. Spensley, Hotel Union, Piazza Campetto 9; or W. H. Kirby, Villa Cevasco, Cornigliano Ligure.

Florence: Gioacchino Cavallini, Via Masaccio 109.

Rome: Cav. Giov. Gelanzé, R. Ministerodi Grazia è Giustizia.

Naples: Ten. Riccardo Neva, 8 Salita S. Matteo.

Venice: Signorina Fanny Michelin, Merceria S. Giuliano 710.

Palermo: Ten. Adelchi Borzi, R. Orto Botanico.

FOLKESTONE LODGE

In order to help the building fund of the Folkestone Lodge T.S. it is hoped to bring out a calendar for 1914 with a quotation for each day. We are asking each of our friends to give us a quotation and one shilling for one day, hoping that the three hundred and sixty-five shillings thus made in addition to the sale of the calendar will give us a good profit after paying for the production. If any readers feel disposed to help the Folkestone Lodge to build or buy its own quarters we shall be very grateful if they would send a quotation and one shilling. It should be stated if the quotation is original or otherwise, in the latter case we should like to know from where it comes. We shall be very grateful if anyone will send us more than one quotation, and if anyone cares to send more than one shilling with each quotation we shall be most pleased.

J. BARGRAVE DEANE, *Captain,*
Hon. Treasurer, Building Fund,
Folkestone Lodge T.S.

19, Westbourne Gardens,
Folkestone.

T.S. ORDER OF SERVICE

Under the auspices of the London Federation a very well attended meeting was held at Headquarters on Sunday afternoon, May 4. The first part of the meeting was devoted to an address from the National Representative of the Order of the Star in the East, of which a report will doubtless appear elsewhere.

After this, representatives of the various Leagues of the Order of Service in Great Britain gave some very interesting information as to the varied and useful work which is done in their respective Leagues.

Amongst the reports which aroused most interest were those given of the Healers' League, which has now twenty branches in England and has aroused very widespread interest; the Braille League, which brings Theosophy by means of Braille books and magazines and letters to persons who might otherwise have no chance of hearing of it; the Humane Research League, on behalf of which Mr. Baillie-Weaver made a stirring appeal, on the grounds:

(1) That the treatment of animals must always be an important question to Theosophists.

(2) That vivisection had been strongly condemned by Theosophical teachers, notably by Madame Blavatsky and Mrs. Besant.

(3) That there was much need for an organisa-

tion that strengthened and emphasised the spiritual side of the anti-vivisection movement.

After listening to the nine or ten speakers on the different subjects, it was impossible to doubt that the Leagues of the Order of Service are doing very useful work, and work that is different from that done by other bodies, in that they bring the Theosophical ideals to bear on all that they undertake in the service of humanity.

An addition to the O. of S. pamphlet has been printed, giving particulars of the League of Redemption and of the various branches of the Healers' League, Humane Research League and Clothing Guild, which have been formed since 1911. This leaflet may be had on application to the undersigned at Headquarters.

ETHEL M. WHYTE,
Organising Secretary for Great Britain.

Meditation League.—A meditation is held every evening at Headquarters (Saturdays and Sundays excepted), at 6 o'clock, when all F.T.S. are invited to join.

Our object is to meditate on Unity, endeavouring to make a real centre, linked up with the Headquarters at Adyar, from which the great forces can ray out to all Lodges and Centres in the Section.

Will the Secretaries of those Lodges and Centres requiring special thought kindly send in their names to me, c/o T.S., 19, Tavistock Square, W.C.?

(Miss) SELENE OPPENHEIMER,
Hon. Secretary.

Humane Research League.—The meetings for meditation and reading will be held every Tuesday at Headquarters, at 5 p.m. The meetings on June 10 and 24 will be conducted by Mr. H. Baillie-Weaver, Chairman of the League.

E. SAWERS,
Hon. Secretary.

The Preparation League is a group of F.T.S. whose ideal is to definitely prepare and educate themselves in order to give the best of their powers to the service of Theosophy.

The work of preparation is at present chiefly devoted to speaking and lecturing. Miss Emil Behnke, F.T.S., takes a class of six students at the fee of two guineas for the course of twelve lessons. Miss Maud Hoffman holds a class for elocution, free of charge, at Headquarters, at 5.30, on the first and third Fridays of the month.

A writing circle has been formed by a few students who wish to serve Theosophy in this particular way, and has the support and guidance

of the Press Secretary, Mrs. G. H. Whyte. The Secretary is Miss L. Williams, Sunnyside, Pilgrim's Way, Reigate.

(Miss) D. M. CODD,
Hon. Secretary.

London Federation Conference

The second half-yearly Conference of the London Federation was held on Saturday and Sunday, May 3 and 4, at Headquarters. The President of the Federation, Mrs. Betts, in opening the Conference on Saturday afternoon, spoke of the great good fortune of the Federation in securing Mrs. Marie Russak to preside, and presented her with a bouquet of white roses in token of the love and devotion felt by all present. A spontaneous and hearty welcome was given to Mrs. Russak when she rose for her opening speech. After assuring us that the expressions of welcome could only equal her pleasure at being amongst us again and that her only regret was the absence of our beloved President, Mrs. Besant, Mrs. Russak then proceeded to speak of the three Objects of the Theosophical Society. She explained them along occult as well as practical lines, and then suggested that there is a greater purpose even than the three in our movement, that of Service, which synthesises the others and which might almost be considered as a fourth Object. Love prompts to service and therefore the love of our fellow-men is our constant and greatest ideal. Our love for each other draws us ever closer and closer together and brings us to the Great Ones and eventually to the Heart of Peace. The speaker concluded an eloquent and appealing address by a beautiful Invocation offering ourselves and our work to the service of the Masters. By the kindness of Mrs. Shaw Duff and Mr. Hotchner, two American Theosophists, this had been printed for distribution.

The General Secretary, Mr. Wedgwood, most cordially welcomed Mrs. Russak back to England, and was followed by Messrs. Banks, Whyte, Twelvetrees and Gardner, who spoke for their respective Lodges. Incidentally, Mr. Wedgwood mentioned that Mrs. Russak had spoken at one hundred and two meetings in three months during her recent tour in America. The meeting then closed and tea provided an opportunity for social talk.

After tea, Miss Bothwell Gosse gave an interesting address on "Ritual Dancing," recounting many strange facts as to its use and influence in the past;

after which Miss Iris Duddington performed five graceful dances illustrating music by Wagner and Chopin. Two songs by Mrs. Davis, beautifully rendered, closed the afternoon session.

In spite of the bad weather the hall was filled in the evening, when Mrs. Pember Reeves—a member of the Fabian Society and wife of the Agent-General for New Zealand—opened a discussion on “The Ideal State and how to build it.” Dr. Haden Guest presided, and in introducing the speaker spoke of humanity as a body in which we, the individuals, are the cells; if there be not unity of purpose amongst the cells, then the body as a whole suffers. In the Ideal State there will be spiritual unity, and our duty as Theosophists is to realise that unity on the physical plane. Mrs. Pember Reeves, in a most able and practical speech, said we were dealing with human beings, not systems—human beings who are men and women, requiring equal opportunities, equal education and equal responsibilities. Unity is impossible where there are different lines of thought and different standpoints. The burden of husband and wife should be mutual, and the care of the children should come first in order to produce good citizens with political, moral and economic freedom and equality. A keen discussion followed, in which the speakers were Lady Emily Lutyens, Major Adam, Messrs. Farquharson and Dunlop, and Mrs. Despard, who spoke of the need of cultivating the gift of imagination in our dreams of the Ideal State.

Sunday morning opened with a devotional meeting, conducted by Mrs. Betts, after which there was an E.S. meeting. In the afternoon a large group of subsidiary activities was presided over by Mrs. Herbert Whyte, and many interesting details were given of the practical work done by members.

In the evening the hall was crowded to its utmost capacity, not one inch of space being left vacant when Mr. Hotchner, of New York, spoke on “Life as seen by the Dead.” It was a fascinating address, for Mr. Hotchner is an investigator of many years’ standing, and spoke familiarly and even with intimate acquaintance of the realms beyond the physical. He stated that in many respects life in the astral world is similar to life on earth, one difference being that matter there has no resistance, so that travel is more rapid and the usual pastimes and sports of this life are apt to be out of gear. He concluded with the statement that “information about the post-mortem state is gradually being classified and arranged in proper order, and soon we shall have an accepted ‘science of the soul,’ from which a reasonable view of death

may be obtained and as a result of which sorrowing hearts will rejoice in the knowledge that death is really only the entrance into a wider life.”

Judging from the crowded meetings and the enthusiasm displayed we may hope that the Conference has filled members with inspiration and devotion, so that they may return to their Lodges strong in the determination to work for Theosophy and to devote their lives to the service of humanity.

MABEL BESANT-SCOTT,
A. P. BEST,
Hon. Secretaries.

Donations

GENERAL FUND

We gratefully acknowledge the following donations received up to May 20: F. M. M., 5/-; E. J., 1/-; K. H., 1/-; E. A. O., 10/-; G. P. E., £5 5s.; G. E. H., £2 2s.; E. B., 1/-. Total £8 5s.

PREPARATION FUND

I gratefully acknowledge the receipt of the below-mentioned donations to this fund since the last issue of THE VAHAN; and in so doing would draw Fellows’ attention to the smallness of the total sum contributed during the past month, in the hope that Lodges, Centres and unattached Fellows will not fail to contribute regularly and as largely as possible.

N. Federation, £1 8s. 8d.; Lodges and Centres: Bath, £3 17s. 3d.; H.P.B., 3s.; Hampstead, £2; Southampton, £1 17s. 6d.; Wimborne C., £1; York, 12s.; unattached F.T.S. and anonymous: £2; 2s.; £1 5s.; 2s. 7d.; 10s.; Total: £14 17s. 11d.

PHILIP F. PHILLIPS,
Hon. Secretary and Treasurer.

Nota Bene

Letters—Unless of a confidential or private character, letters should not be addressed to Mr. Wedgwood by name. They should be addressed “The General Secretary” or “Editor of THE VAHAN,” according to the nature of their contents, and are then opened by the Assistant Secretary in his absence.

The General Fund—All donations to the General Fund should be sent to the General Secretary, The Theosophical Society, 19, Tavistock Square, W.C.

The Preparation Fund—All donations and communications should be sent to P. F. Phillips, c/o The Theosophical Society, 19, Tavistock Square, W.C., or to the officers appointed by the respective Lodges to collect the fund.

The Building Fund—All donations and communications should be sent direct to Miss Bright, 82, Drayton Gardens, Kensington, W.

All subscriptions from Unattached Members should be sent direct to the General Secretary, The Theosophical Society, 19, Tavistock Square, W.C.

All subscriptions from Lodge Members should be sent to the Lodge Secretaries.

Order of the Star in the East—All donations and communications should be made to The Lady Emily Lutyens, c/o Theosophical Society, 19, Tavistock Square, W.C.

Lending Library—Applications for the loan of books from the Reference Library of the Theosophical Society in England and Wales should be addressed to the Librarian, The Theosophical Society, 19, Tavistock Square, W.C. Those wishing to *purchase* books, or to borrow from the Lending Library of the Theosophical Publishing Society, should address their communications to The Theosophical Publishing Society, 161, New Bond Street, W.

Social Committee—All communications should be made to Miss S. H. Burdett, c/o Theosophical Society, 19, Tavistock Square, W.C.

T.S. Order of Service—Hon. Secretary of the Order, Mrs. H. Whyte. All communications concerning the separate Leagues should be sent to the Honorary Secretary of the League concerned. Letters to be addressed: Secretary of the . . . League, T.S. Order of Service, c/o Theosophical Society, 19, Tavistock Square, W.C.

Book Boxes—All communications concerning Book Boxes and Books on 'sale or return' should be made to Miss Butterton, c/o Theosophical Society, 19, Tavistock Square, W.C.

Correspondence Class—All communications should be made to Mrs. Hallett, Stonyhurst, Horley, Surrey.

NOTICE

The subscription to THE VAHAN, for those who are not Fellows of the Theosophical Society in England and Wales, is 4s. per annum, post free, Single copies, 4d. each, post free 5d., may be obtained from The Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

Lecture List for June

Secretaries of Lodges and Centres are desired to see that notices for this list are sent regularly to arrive by the 15th of the month if possible and not later than the 20th. The accuracy of the list is entirely dependent upon their information.

*For the sake of brevity "Lodge" is understood unless "C" (for Centre) is given. "Information obtainable from the Secretary" is understood before the final address; the first address being that of the meeting. * means Lending Library.*

Where only the name of the Lodge and the address are given, the notice has either been sent in late or not at all.

ABINGDON C.* Guildhall. Mon., 8. A. C. H. Parker, 9, Oxford Rd.

BAILDON. Blavatsky House, East Parade. Sun., 6.30: study, *Esoteric Christianity*. J. Midgley, as above.

BATH.* 10, Laura Pl. Mon., 8.15: 9th, social; 16th, . . . ; 23rd, *The Stars*, Miss L. Dickinson. Sat., 8.15: 28th, *Christianity and Theosophy*. Miss K. Douglas Fox, 3, Widcombe Terr.

BEDFORD. Mrs. de Jonge, 41, Goldington Av.

BIRMINGHAM.* Midland Inst. Sun., 6.30: study, *The Yoga of Action and Occultism*. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston.

(BIRMINGHAM) ANNIE BESANT. 180, Corporation St. Sun., 3.30: Lotus group; 6.30: 1st, *The Moon and Planets*, Mrs. Purdom; 8th, . . . Miss K. Cardo; 15th, *The Value of Theosophy in Everyday Life*, Mrs. Thomas; 22nd, *A Poem of Schiller's*, Mrs. Preston; 29th, *Theosophy and the Problem of Evil*, B. Old. Tues., 7.30: astrology class. Wed., 7: Order of the Star in the East. Alt. Sat., 7: open air class. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN.* Bute Café. Tues., 7.30: alt. lecture and discussion. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL. West St. Café. Fri., 8. F. F. Laycock, 15, Victoria Terr., S. Promenade.

BOLTON C. Veg. Res., Newport St. Alt. Wed., 7.30: study. Mrs. S. E. Ralphs, 218, Manchester Rd., West-houghton, nr. Bolton.

BOURNEMOUTH* 95, Old Christchurch Rd. Wed., 7.30: study. Fri., 3.15. Mrs. Nunn, Gestingthorpe, Hayes Av.

BRADFORD.* 11, Belle Vue, Manningham Lane. Sun., 6.30: 1st, *Some Thoughts about H.P.B.*, R. Foster; 8th, . . . E. P. Ward; 15th, *Balder the Beautiful*, Miss Pattinson; 22nd, *The Significance of Architecture*, J. E. Reid; 29th, *The Ancient Wisdom and Christianity*, G. Hodson. Miss Pattinson, as above.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30. H. G. Massingham, as above.

BRISTOL.* 99, Whiteladies Rd., Clifton. Sun., 7: 1st, *Reincarnation and Karma*, H. Baillie-Weaver; Tues., 8: 10th, members; 17th, . . . B. Tomes; 24th, *The Stars*, Miss L. Dickinson. Miss R. Sturge, 10, Laura Pl., Bath.

BROMLEY AND BECKENHAM C. 70, Ravensbourne Av., Shortlands. Mon., 8.15. S. L. Young, as above.

BURNLEY.* Scar House, Church St. Sunday, 6.30: study, *The Seven Principles of Man*. J. Trantum, 5, Rectory Rd.

CAMBRIDGE. C. L. Edwards, Penwith. Hills Road.

CANTERBURY C.* Forester's Hall. Wed., 8: 4th, *The Coming World Teacher*, Lady Emily Lutyens. Mrs. Wachter, St. Dunstan's.

CARDIFF.* Duke St. Chambers. Fri., 7.15: meditation; 7.45: study; 8: 18th, Order of the Star in the East lecture. B. P. Howell, 15, Oakfield St., Roath.

CHELTHENHAM.* Thurs., 7.45: study, *Man: Whence, How and Whither*. Miss E. Garnham, Snowdon, London Rd.

CHESTER C.* 13, Abbey Sq. Alt. Wed., 8: and Sat., 3: study, *Theosophy*. Mrs. Worthington, Aldford, Chester.

CLAYGATE C.* Penorchard, Albany Cres. Thurs., 3.30: 5th, Order of the Star in the East; 19th (Springfield), enquiry and discussion. Fri., 8: 6th, 20th, 27th, study, *Four Great Religions*; 13th (Springfield), *Theosophy and Life's Problems*, Mrs. Despard. A. P. Maddocks, as above.

COLCHESTER C. 7, St. Botolph St. Mon., 8: study, *The Seven Principles of Man*; 9th, *Buddhism*, G. Suter. G. Suter, 45, Constantine Rd.

COLNE C. 24, York St. Thurs., 7.30: study, *The Ancient Wisdom*. W. Shipley, as above.

(COVENTRY) OLCOTT. 42, Coundon Rd. Mon., 8: Lodge meeting. Thurs., 8: study, *The Ancient Wisdom*. C. W. Guest, as above.

DARLINGTON C. 2, Polam Rd. Tues., 8: study, *Theosophy*. Wed., 8: study, *The Pedigree of Man*. Miss H. Purcell, as above.

DERBY.* Unity Hall. Tues., 8: 3rd, *Ancient Egypt*, G. C. Underhill; 10th, 24th, study, *Theosophy*; 17th, *Madame Blavatsky and her Books*, Mrs. Turner. Mrs. Heldreich, Mickleover.

DONCASTER C. 16a, Baxter Gate. Wed. 8: study, *The Riddle of Life*. G. T. Pigott, Greetwell, Axholme Rd.

(DOVER) LEO. Arthur Room. Sun., 8.15. W. Woodruff, 17, Maison Dieu Rd.

EASTBOURNE. 2a, Terminus Bldgs. Wed., 8. Miss F. Taylor, Rest Harrow, East Dean Rd. or Lt.-Col. R. Nicholson, 28, Arlington Rd.

EXETER C. 11, Friars-Walk. Fri., 8. Miss Leech, as above.

FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.

FOLKESTONE.* Bouverie Chambers. Fri., 8.30. Miss Edwards, Shelley Lodge, Radnor Pk.

GLOUCESTER C. Sedbury, Central Rd.

GOLBORNE C. Howarth's Café, High St. Alt. Sat., 8: study, *A Textbook of Theosophy*. J. Charteris, Harvey Lane.

HALE.* St. Baldred's Hall. Mon., 8: study, *The Inner Life*. Mrs. Morgan, 21, Nursery Av.

HARPENDEN. Penshurst, Harpenden. Thurs., 7.30: healing group; 8.15: alt. devotional, *In His Name*, and study, *The Ancient Wisdom and Man: Whence, How and Whither?* T. Goodey, Fairstowe, Wordsworth Rd.

HARROGATE.* Theosophical Hall, East Parade. Sun., 6.30: 1st, *Reincarnation: A Christian Doctrine*, Mrs. E. Smith; 8th, *Chaos and Method in the Dream World*, R. Foster; 15th, *The Value of Ideals*, Miss L. Hodgson Smith; 22nd, *The Spirit of Theosophy*, E. Outhwaite; 29th, *Is Man the Master of his Destiny?* A. Hodgson Smith. Fri., 8: Lodge study. Mrs. Bell, 101, Franklin Rd.

HARROW C. 42, Vaughan Rd., Bessboro' Rd. Tues., 8: study, *Isis Unveiled*. Miss A. Conigrave, as above.

HASTINGS AND ST. LEONARDS C. Miss K. Shaw, Silverhow, Westham, nr. Hastings.

HILDENBOROUGH C. A. Smith, Meadowbrook.

HORLEY C. Adult School Room. Mon., 7.30: study, *Esoteric Christianity*. Miss M. King, Thornboro', Queen's Rd.

HULL. 26, Charlotte St. Wed., 8: study, *Theosophy*; 4th, *The Religious Aspect of Socialism*, L. Jackson. Fri., 8: 6th, 20th, *Order of the Star in the East*; 8.30: Lodge meeting. Mrs. Wilson, 185, Marlborough Av.

ILKLEY. Lecture Hall, Rhyddings Rd. Thurs., 8. Miss M. Harrison, Woodville.

JERSEY C. 1, Clifford Pl., St. Saviour's. Fri., 8: study, *The Ancient Wisdom*. Mrs. Dawson, as above.

LEEDS. 14, Queen Sq. Mon., 7.30: Lodge meeting. Wed., 8. Miss Fisher, Killingbeck Hospital.

LEICESTER. 64, Silver Arcade, Silver St. Sun., 3.15: study, *The Ancient Wisdom*. Mon., 8.15: study, *Man: Whence, How and Whither*. W. Lewis, 265, Saffron Lane, Ayleston Pk.

(LEITCHWORTH) GARDEN CITY. Leys Av. Sun., 3: (Howard Hall), lectures; 6.30: (Lodge room) lectures. Tues., 8: *Order of the Star in the East*. Wed., 5.30: study, *The Secret Doctrine*. Thurs., 8: open meeting. Mrs. André, 134, Wilbury Rd.

LINCOLN C. Oddfellows Hall. Fri., 8. Mrs. Winter, 102, High St.

LIVERPOOL.* 18, Colquitt St. Sun., 3: Round Table; 7: 1st, *The Path of Beauty*, R. Morse; 8th, *Super-Physical Investigations*, E. J. Dunn; 15th, *Some Religious Symbols*, Mrs. E. Smith; 22nd, *The Value of Ideals*, Miss L. Smith; 29th, *The Cup Legends*, Miss Pattinson. Mon., 3: reading circle. Wed., 7: healing group; 18th, *The Path: its Symbolism*, W. Pedder; 8: Lodge meeting. C. S. Kinnish, 165, Oakfield Rd.

(LONDON). BATTERSEA C.* 10A, Stafford Mansions, Albert Bridge Rd. Thurs., 8. Mrs. F. E. Smith.

BLACKHEATH C. The Tea Rooms, opp. station. Wed., 8: 4th, 11th, 18th, study, *Theosophy*; 25th, *Problems of Life*, Miss J. Clarke. Miss A. Greenhough, 43, St. Mildred's Rd., Lee, S.E.

BLAVATSKY, H.P.B., AND CENTRAL LONDON, (combined meeting). Lecture Hall. Wed., 8: 4th and 11th, Questions arising from the President's public lectures.

BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 5th (lecture hall), *In the Twilight*, Mrs. Russak, J. I. Wedgwood, R. B. Clarke, and others (F.T.S. only); 12th, no meeting, see above; 19th, social, to meet Harlesden Lodge members; 26th, to meet H.P.B. Lodge. Miss H. Veale, c/o T.S., as above.

CENTRAL LONDON. 19A, Tavistock Sq. Tues., 8: 3rd., discussion; 10th, "*The Science of Social Organisation*," by Bhagavan Das, Lecture III., *The Problems of Education*, A. Farquharson; 17th, discussion. Miss M. E. Rodgers, 57, Church Rd., Willesden, N.W.

CITY OF LONDON. 1, Basinghall St. Mon., 6.15: study, *A Study in Karma*. H. Roberts, 42, Avenue Road, Clapton.

CLAPTON.* 42, Avenue Rd. Thurs., 8.30. As above.

CROUCH END C. 56, Hornsey Rise, N. Mon., 6.15: 2nd, 9th, discussion of the President's lectures of 1st and 8th; 16th, 23rd, 30th, study, *A Textbook of Theosophy*. Miss McGrigor, as above.

CROYDON.* 32A, High St. Thurs., 8: 5th, *Mesmerism, Hypnotism, Suggestion*; and 12th, *The Constitution of Man and His Mechanism of Consciousness*, G. Dyne; 19th, *The Two Paths*, Alan Leo; 26th . . . P. Tovey. Miss C. Elson, 8, Oliver Av., S. Norwood.

EALING C.* Study, *The Ancient Wisdom*. Enquiries by letter, Mrs. Welch, c/o T.S., 19, Tavistock Sq., W.C.

FINCHLEY C. St. David's, Nether St., Church End. Fri., 8: study, *The Astral Plane*. Miss M. B. Jones, 5, Stanhope Av., Finchley Church End, N.

H.P.B. 19, Tavistock Sq. Wed., 8: 4th and 11th, see above; 18th, . . . ; 25th, *My Ideal of a World-Teacher*, R. B. Clarke, D. N. Dunlop, etc. R. Gauntlett, c/o T.S., as above.

HAMPSTEAD.* Stanfield House, Prince Arthur Rd., High St. Mon., 4: (13, Willifield Way), healing group. Thurs., 8.15: 5th, *Order of the Star in the East*; 12th, *The Religion of Egypt*, H. J. Cannan; 19th, *When we Die*, E. W. Davies; 26th, *Spiritual Healing*, R. Gauntlett. Miss M. B. Jones, 5, Stanhope Av., Finchley Church End, N.

HAMPSTEAD HEATH C.* 22, Tanza Rd., Hampstead. Mon., 8: study. Mrs. St. John, as above.

HARLESDEN.* 22, Craven Pk. Rd. Wed., 8: study, *A Textbook of Theosophy*. Miss G. McCleery, 12, Greenhill Rd.

LEWISHAM C. 187, High St. Thurs., 8: May, 8th, 22nd. A. Haddock, 73, Drakefell Rd., New Cross, S.E.

LEYTONSTONE C.* 31, Colworth Rd. Sun., 3.30: Lotus group. Mon. and Thurs., 8: study; 2nd *Self Control*, T. Watson. Alt. Sat., 7.30: 7th, 21st, healing group. F. O. Bailey, 29, Warwick Rd., Wanstead, N.E.

LIGHT ON THE PATH. 19, Tavistock Sq. Fri., 8: (19A), 6th, study, *When the Sun moves Northward* (Lodge only); 13th, 20th, 27th, no meetings. Mrs. Cook (Mabel Collins), c/o T.S., as above.

NORTH LONDON.* 15, Queen's Rd., Finsbury Pk. Fri., 8: study, *Theosophy*. A. G. Elphick, 23, Drylands Rd., Crouch End, N.

STREATHAM C. 57, Downton Av., Streatham. Sat., 8: study, *The Ancient Wisdom*. Miss F. Smith, as above.

SYDENHAM C. School of Art, Venner Rd. Wed., 8.15. E. Bertram, 18, Ewelme Rd., Forest Hill.

WEST LONDON.* 80, Redcliffe Sq., S.W. Mon., 8: 2nd, *Who and What is Christ?* R. B. Clarke; 9th, 23rd, study, *The Ancient Wisdom*; 16th, *The Theosophic Conception of an Ideal State*, Mrs. Henry; 30th, *Reincarnation*, P. F. Phillips. Miss I. Shaw, 69, Gowan Av., Fulham.

WIMBLEDON. The White Lodge, Sunnyside. Sat., 8: study, *Isis Unveiled*. As above.

WOOLWICH.* Parochial Hall, Maxey Rd., Plumstead. Fri., 8: 6th, Discussion on Propaganda; 13th, 27th, study, *Esoteric Christianity*; 20th, *The Path of the Mystic*, P. Tovey. E. W. Russell, 32, Owenite St., Abbey Wood, Kent.

LOUGHBOROUGH. Unitarian Chapel, Victoria St. Mon., 7.30: study, *A Study in Consciousness*; 8.30: study, *Esoteric Christianity*. G. H. Pidcock, 22, Wharncliffe Rd.

LUTON. 50, Wellington St. Mon., 8.30: study, *The Secret Doctrine*. T. A. Spencer, as above.

MAIDENHEAD.* 47, Queen St., Thurs., 8: 5th, 26th, *Some Aspects of the Christ*, R. Farrer; 12th, *Pragmatic Theosophy*, R. Farrer; 19th, . . . J. D. Carter. Fri., 4.45: 27th,

Order of the Star in the East (O.S.E. members only); 8: 13th, 27th, "The Secret Doctrine" class. R. Farrer, Little Halt, Ray Mill Rd.

MANCHESTER.* 31, Lloyd St., Deansgate. Sun., 7: 1st, *Have we lived before?* C. R. Briggs; 8th, *Spiritual Alchemy*, F. Railton; 15th, *The Ancient Wisdom and the West*, G. Hodson; 22nd, *The Scientific Basis of Clairvoyance*, Mrs. Booth; 29th, *Citizenship*, Miss Ker. Tues., 8: Lodge. Weds., 7.45: elementary. Miss F. Hayes, 11, King's Av., Crumpsall.

MANSFIELD C. Y.M.C.A., Church Lane. Tues., 8: (at 29, Stanley Rd.), study. As above.

MELKSHAM C.* Ark Terr., Bath Rd. Sun., 8. Mon., 7.30: study. Alt. Fri., lecture. C. E. Whitfield, Forest Rd.

MERTHYR C. 11, Union St. Wed., 8: 10th, 24th, study. P. Freeman, 29, Hickman Rd., Penarth.

MIDDLESBROUGH.* 30, Borough Rd., W. Thurs., 8. J. W. Morrish, West Garth, Roman Rd., Linthorpe.

NAILSWORTH C. O. Greig, Pensile House, Nailsworth.

NELSON. Co-operative Rooms, Leeds Rd. Sun., 6: lectures. Alt. Mon., 7.45: Order of the Star in the East, members. Alt. Tues., 7.45: Lodge meeting. Mrs. Foulds, Hill Cottage, Hill Lane, Briercliffe.

NEWPORT (MON.) C.* Mon., 8. Miss Prestidge, 40, Bryngwyn Rd.

NORTHAMPTON C.* Divan Café, The Drapery. Mon., 8: 9th, study, *Theosophy*. A. H. Shakeshaft, 86, Ashburnham Rd., Phippsville.

NORTHWOOD C.* Miss A. Conigrave, 42, Vaughan Rd., Harrow.

NORWICH C.* 41, Exchange St. Fri., 8. Mrs. Pearson, as above.

NOTTINGHAM. Corby Chambers, Market Pl. Sun., 6.45. Tues. and Fri., 3. 15: ladies' class. Wed., 4th, *Madame Blavatsky and her books*, Mrs. Turner; 11th, open meeting; 18th, 25th, study. Miss de Hersant, Langley House, Carisbrook Drive.

OLDHAM. Café Monico, Union St. Fri., 7.30. Mrs. Cook, 6, Duke St., Shaw, Oldham.

OXFORD. 49, Cornmarket St. Sun., 2.30: Round Table: 1st, Humane Research League. Alt. Mon., study, *Esoteric Christianity*. Wed., study, *Buddhism*; 4th, 18th, drawing-room meetings; 11th, 25th, Order of the Star in the East. Thurs., 3: study, *The Ancient Wisdom*. Fri., 8.15: 6th, *Spiritualism in its Relation to Theosophy*, Miss Lee; 13th, *Karma*, Mrs. Hyde-Parker; 20th, *Mystical Influences in German Literature*, Fräulein Wuscheck. Mrs. Anderson, 76, Woodstock Rd.

PAIGNTON C.* Châlet la Rosaire, Livermead. Fri., 8. Mrs. Fausten, as above.

PENARTH C. Public Library. Wed., 8: 11th, *Thought Power*, W. C. Jones; 25th, *Methods of Psychic Development*, B. P. Howell. P. Freeman, 29, Hickman Rd.

PETERSFIELD C.* Ennerdale, Bell Hill. Tues., 7. Mrs. Sherwen, as above.

PLYMOUTH. 4, Oakleigh Villas, Mannamead. Sun., 3: Round Table and Lotus Chain. Sun., 6.30. Miss Foster, 4, Thorn Pk. Ter., Mannamead.

PORTSMOUTH.* 31, Brougham Rd., Southsea. Sun., 3.15: 1st, *Sun-worship*, Mrs. Layton; 8th, . . . ; 15th, *Aspects of the Christ*, papers; 22nd, . . . ; 29th, *Has Prayer a Scientific Basis?* J. G. Jones; 7: Order of the Star in the East. Wed., 3.15: study; 7.30: devotional (F.T.S.). J. A. E. Wren, 65, St. Andrew's Rd.

READING C.* 13, Friar St. Fri., 8.30: healing group. Sat., 8: *The Science of Peace and The Pedigree of Man*. Miss Osmond, Walbury, Northcourt Av.

(REDHILL AND REIGATE) TWO PATHS.* 31, Grove Hill Rd., Redhill. Tues., 8: 3rd, Order of the Star in the East, *The Work of the Lord*, R. B. Clarke. Fri., 6.30: Order of the Star in the East; 7.30: healing group; 8: study, *Man: Whence, How and Whither?* Miss L. Williams, Morning-side, Pilgrim's Way, Reigate.

RICHMOND, (Surrey.) Castle Assembly Rooms. Thurs., 8: lecture, E. Udny. G. Weller-Poley, 35, Ellerker Gdns.

ROTHERHAM C. O. Hobbs, 126, Doncaster Rd.

SAFFRON WALDEN C. 68, High St. Sun., 8: study, *Light on the Path and Letters That Have Helped Me*. Fri., 8: alt., study, *At the Feet of The Master and The Masters*. Mrs. Friend, as above.

SCARBOROUGH C. 27A, Aberdeen Walk. Alt. Wed., 3. Mrs. Hardgrave, as above.

SHEFFIELD.* Bainbridge Bldgs., New Surrey St. Sun., 6.30: 1st, *The Gamut of Consciousness*, J. Chappell; 8th, *Theosophy and Democracy*, R. Morse; 15th, *The Occult Hierarchy*, T. Bell; 22nd, *Types and Temperaments*, A. Hodgson-Smith; 29th, *The Individual Ray*, H. Wyck. Tues., 7.30: Lodge meeting. Fri., 7.30: Order of the Star in the East. Mrs. Chappell, 64, Bromwich Rd., Norton, Sheffield.

SKIPTON C.* E. J. Dunn, West Bank Terrace.

SOUTHAMPTON.* Art Gallery, Above Bar St. 1st, 2nd, 3rd Sun., 3: (4, Millbrook Road), Round Table; 5th Sun. (Carlton House) Order of the Star in the East. Tues., 8.30. Thurs., 3: enquirers; 5.30: healing group. Mrs. Hollick, 41, Millbrook Rd.

SOUTHPORT. 10, Hoghton St. Thurs., 8: 5th, *The Evolution of God*, W. Price-Heywood; 12th, *Symbolism of "The Path"*, W. Pedder; 19th, papers and questions; 26th, *Dharma*, A. G. Fielding. Miss R. Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

(SOUTHWICK) HARMONY. Leasowe, Underdown Rd. Sun. 6.30. H. Pullar, S. Michael's, Kingston Lane.

STOCKPORT. 5, Market Pl. Sun., 6.45: 1st, *The Ancient Wisdom and Christianity*, G. Hodson; 8th, . . . ; 15th, *The History of the Theosophical Society*, H. P. Losli; 22nd, *The Illusion in which we live, and how to find Reality*, Mrs. Orchard; 29th, *Reincarnation*, F. Railton. Tues., 7.30: 10th, . . . ; Mme. Delaire. H. Wyck, 54, Lancashire Hill.

STOKE-ON-TRENT C.* 9, Princes Rd., Hartshill. Sun., 11.30: study, *The Secret Doctrine*. Thurs. 8: study, *The Ancient Wisdom*. Miss Mackenzie, as above.

STROUD C. Health Food Stores, London Rd. Fri., 6.30: study. G. Jolly, Sheepscombe.

SUNDERLAND.* T.L.P. Club, Blandford St. Mon., 8: study, *Man: Whence, How and Whither?* F. Harvey, 16, Waterworks Rd.

SURBITON.* Fife Hall, Fife Rd., Kingston-on-Thames. Mon., 7.45: 2nd, *The Coming World Teacher*, P. F. Phillips; 9th, *The Planes of Nature*, A. P. Sinnett; 16th, *The Actual and the Real*, Mrs. Seaton; 23rd, *Man and His Bodies*, S. Jast; 30th, *Theosophy and Fairy Tales*, Mrs. Beatty. W. A. Jones, 6, Thames St., Hampton.

SUTTON-COLDFIELD C. Blinkbonny, Tudor Hill. Sat., 5.30: study, *The Ancient Wisdom*. Mrs. Purdom, as above.

SWANSEA C. 9, Sketty Rd. Fri., 8: study. P. Freeman, 29, Hickman Rd., Penarth.

(TUNBRIDGE WELLS) ALCYONE.* 18, Crescent Rd. Fri., 3: (at Westwood) study, *The Outer Court*. Col. G. H. Tillard, Westwood, Southborough.

TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.

WAKEFIELD.* Theosophical Hall, Barstow Sq. Tues., 7: elementary; 8: study, *The Path of Discipleship*. Alt. Thurs., 8. H. M. Wilson, 28, Wood St.

WATFORD. 6, The Parade. Sun., 11.30: Order of the Star in the East. Tues., 8: study. Wed., 8: elementary. Miss H. Horstall, 70, Kingsfield Rd.

WELLINGTON C. Miss A. L. B. Hardcastle, Waterloo Hotel, Wellington.

(WEST BROMWICH) SERVICE. Carnegie Library. Mon., 7.30: 2nd, discussion on social problems; 9th, . . . ; 23rd, Order of the Star in the East. Thurs., 7.30: study, *The Ancient Wisdom*. Miss L. Peacock, Dixon House, Tipton.

WESTCLIFF C. 28, Ailsa Rd. Thurs., 8.15: study, *The Riddle of Life*. Mrs. Anderson, 95, York Rd., Southend.

WIGAN. 66, Market St. Sun., 3.30: Lodge meeting; 7: lecture. W. Bladen, 9, Sheldermine St.

WIMBORNE C.* 17, High St. Fri., 8.15. W. E. Froud, as above.

WIRRAL.* 48A, Hamilton St. Fri., 3.30: 6th, members; 13th and 27th, members and associates; 6.30: 6th, open meeting, *Life after Death*; 7: 20th, members. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

WOLVERHAMPTON. 26, Darlington St. G. S. Hodson, Apsley House, Penn Fields.

WORTHING.* Music Studio, Liverpool Terr. Alt. Sun., 6.30. Miss Wheatland, Broadwater St.

YORK.* Theosophical Hall, High Ousegate. Thurs., 8: 5th, social; 12th, *Karma and Reincarnation*, Miss Owen; 19th, social; 26th, *Theosophy from the Poets*, Mrs. Drummond. J. E. Reid, Jesmond, Whitby Av.

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